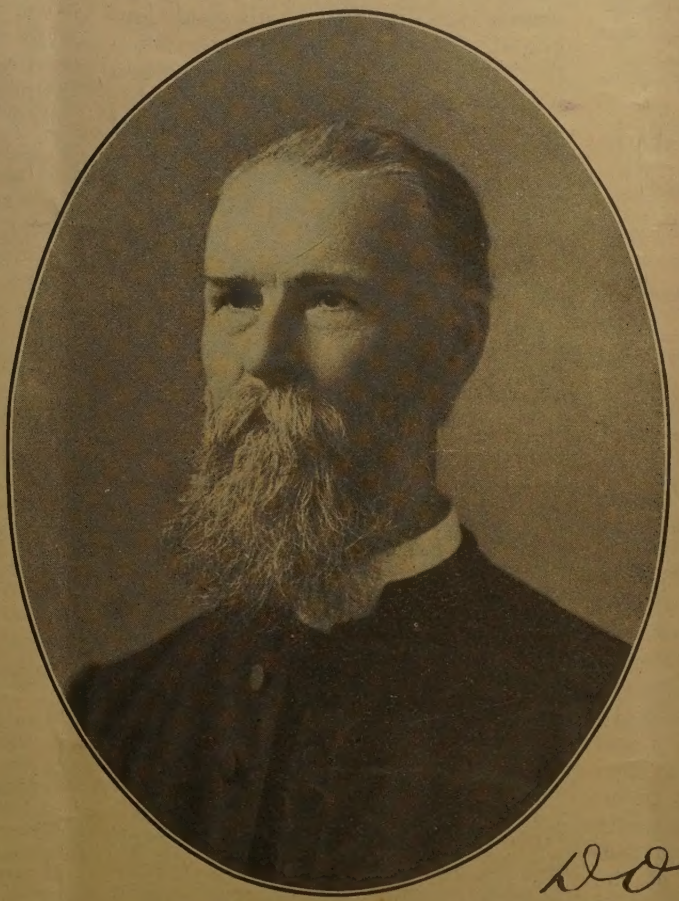
THE PACIFIC CHURCHMAN

ADOPTED AS THE OFFICIAL ORGAN OF THE PROVINCE OF THE PACIFIC WHICH INCLUDES THE DIOCESES OF CALIFORNIA, LOS ANGELES, OLYMPIA, OREGON, AND SACRAMENTO AND THE MISSIONARY DISTRICTS OF ALASKA, ARIZONA, EASTERN OREGON, HAWAIIAN ISLANDS, NEVADA, IDAHO, PHILIPPINES, SAN JOAQUIN, SPOKANE AND UTAH



D O Kelley

Historiographer, Diocese of California
Editor of its History, just published

Volume LI.
Number 2.

San Francisco, September, 1915

Price Ten Cents
One Dollar a Year

The Pacific Churchman

Published by the Diocese of California and in the interests of the Church in the Province of the Pacific

Subscription Price—$1.00 a year, in advance

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All matter intended for the Editor should be addressed: "The Pacific Churchman," 1217 Sacramento Street, San Francisco.

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To CORRESPONDENTS in the various Dioceses and Districts of the PROVINCE OF THE PACIFIC: Kindly send us news items so that we may receive them by the 20th of each month. Address the Editor at 1217 Sacramento Street, San Francisco. If an illustration is desired please send cut. Short items may be sent as late as the 25th.

Business Communications should be addressed: 342 Howard St., San Francisco, Cal.

All Subscriptions continued unless ordered discontinued.

New Subscriptions are acknowledged by sending the paper.

When a change of address is desired, both the old and the new address must be given, including town, county and State.

Entered at the San Francisco Postoffice as second class matter.

SEPTEMBER CALENDAR.

5—14th Sunday after Trinity (Green).
12—15th Sunday after Trinity.
19—16th Sunday after Trinity.
21—St. Matthew, Evangelist (Red).
26—17th Sunday after Trinity.
29—St. Michael and All Angels (White).

To Our Four Hundred New Subscribers

A special word of greeting to our new subscribers we cordially pen in view of the large accession to the list recently made through the genial enterprise of the Rev. Dr. King, with the efficient co-operation of the clergy. There are already some four hundred of you and we use the word "genial" of the good doctor's personality and canvass advisedly since he has succeeded so admirably in making an interest in your Church paper a really congenial experience to all concerned. In the fifty years of the age of the Pacific Churchman it is doubtful whether there has been just such an immediate response. And his systematic approach to our Church people has only begun. Somehow he has by the testimony of many of you found a point of approach which has relieved his call of the "tired feeling" of being solicited for subscriptions. Is it not that his whole-souled belief that it is *a real work for the interest of the Church* carries conviction to you that you ought to look at it in the same light? Once get that conscience at work among our Church people and the Pacific Churchman will turn into its second half-century as into a new era.

To Our Old Subscribers and Advertisers

And this prompts us to add a word, too, to our old subscribers and advertisers, some of whom have been with us for years. We thank you for your support and your recognition of the sphere we are trying to fill for the Church. You have borne with us in our limitations and infirmities. We have indeed evidences of your confidence, sometimes in the very composure with which you let our columns pass without scrutiny, as in the case of that trustful friend who avowed that he never took the paper out of its wrappers! And when we do not pass uncensored—and we have no puffed up immunity from that we assure you—how apt are the Psalmist's words, "Let the righteous smite me friendly and reprove me, but let not their precious balms break my head." But we have heard of an old New England deacon who did not love his good Congregational pastor and took occasion to show it in a prayer meeting when with more graphic than epigraphic accuracy he prayed, "Anint him, O Anint him with the Ile of Patmos!" Anything like that avalanche, good subscriber, we must be allowed to deprecate.

Do Not Sing Your Church Paper Processional Backwards

We wish we could find synonyms in classic form for two "catching" words often used to promote local spirit in our towns or civic enterprises. We only venture to identify them here by conventional dashes: "B——, do not K——." The nearest we can find in proper ecclesiastical terms is, "Do not Try to Sing Your Church Paper Processional Backwards." Help us to move forward. Help us with Church news. Help us to provide in our columns "things which make for peace and things wherewith one may edify another." No doubt things which make for spectacles of strife and for the small talk of the Church have their possibilities. We could start a "Mrs. Grundy" column and a "Ginger Jar" for all sorts of spiciness of correspondence, and right merrily would our little sheet promise to become a "first seller"—for a time at any rate. But no, fifty years has taught us some things for a modern Church paper without capital, and among them the value of the old maxim:

"Never tell a lie,
Never say die,
Never put your finger in another man's pie."

W. F. N.

TO THE CLERGY AND LAITY OF THE PROVINCE OF THE PACIFIC.

At the Primary Synod in Oakland, August 19-22, the Pacific Churchman was again adopted as the Official Organ of the Province and the Secretary was directed to publish officially in these columns the sermon preached at the opening service in St. Paul's Church and the minutes of the Synod.

We invite each Diocese and Missionary District to join in our JUBILEE CAMPAIGN as we round out our Fiftieth Volume for a large increase in the number of our monthly readers. The Rev. Dr. King, who is conducting the Campaign in the Diocese of California, made an able presentation of the value of the paper at the Synod. He has in the past three months secured over 400 new subscribers toward the 2000 that he aims at as the minimum for the Diocese.

We would like to have a representative in each Diocese, District, Parish and Mission, to conduct a similar campaign, and ask the Bishops, Archdeacons, Rectors and Missionaries each to appoint some one to write at once for particulars to the editor, 1217 Sacramento Street, San Francisco.

We strive to make it more and more an able exponent of the Church life in the Province and ask the co-operation of all Church people in the fifteen Dioceses and Districts in the Province.

This number will reach many who are not subscribers. We ask them to join the Pacific Churchman Family and send one dollar at once for their own personal subscriptions and get others to subscribe. DO IT NOW before you forget. For five copies thus subscribed in one town we will send one copy to the public Library or Reading Room and for each additional five subscriptions we will place a copy at the disposal of the Bishop for some isolated Churchman or woman who will thus be brought into touch with Church life.

The Presiding Bishop has taken order for the Ordination and Consecration of the Rev. Charles Fiske, D. D., Bishop Coadjutor-elect of the Diocese of Central New York, as follows:

Time—Festival of St. Michael and All Angels, Wednesday, September 29, 1915.

Place—Church of St. Michael and All Angels, Baltimore, Maryland.

Consecrators—The Presiding Bishop, the Bishop of Central New York, the Bishop of Maryland.

Presenters—The Bishop of Bethlehem, the Bishop of Washington.

Preacher—The Bishop of Fond du Lac.

Attending Presbyters—Rev. H. P. Horton, Rev. O. S. Newell.

Master of Ceremonies—Rev. A. Randolph B. Hegeman.

Faithfully,
DAVID S. TUTTLE,
Presiding Bishop.

Diocese of California

NEWS NOTES FROM SALINAS.

Services in honor of the twenty-fifth anniversary of the consecration of Bishop Nichols were held in St. Paul's Church, Salinas, on the Sunday following St. John Baptist's Day. Printed invitations were sent to all persons now living in the community who were confirmed during Bishop Nichol's episcopate. The response was a large congregation with a considerable number of unfamiliar faces. The service was most impressive and instructive and was marked by a high degree of devotion.

The Rector has under way the organization of a troop of Boy Scouts. At present it consists of his Sunday School class with a few outsiders. In the fall it will probably be enlarged to a city organization. The Rector is scout master and Dr. Ed. J. Hardy, lieutenant in the local cavalry troops, is the assistant scout master. The boys meet on Friday evenings in the guild room and are showing a great deal of enthusiasm in the work.

A Trip to "The Pinnacles."

On July 20th Mr. MacClean took six boys on an outing to "The Pinnacles," which are the famous rocks discovered by Vancouver in 1794 and located in San Benito County, just across the Monterey County boundary line. The trip was made by train to Soledad, 26 miles, and up a mountain road and trail, 9 miles to the Pinnacles. Up this road for several miles the party was fortunate in getting a lift with horses and wagons by a good friend of the Rector's in Soledad. Each "hiker" was equipped with roll of blankets and a haversack filled with provisions. Camp was made in a sheltered spot, beside a dry stream bed, and walled in by great rocks towering into the blue canopy of the sky. Two nights and a day were spent in the midst of the rocky fastnesses. The day was spent chiefly in exploring the wonderful caves, which are one of the most remarkable features of the place. These seem to have been formd in prehistoric times by the sliding of great masses of rock into a narrow gorge. The passages of the caves wind tortuously about and up and down through the great boulders. At times ladders are required to scale a height or to make a descent through a narrow opening. Again the explorer finds himself in a dark tunnel sliding down with quantities of crumbling rock and seeking his way by aid of a lighted candle. In the midst of the caves is a spring of crystal water, rising noiselessly from a bed of crumbled rock and flowing gently into a shallow basin, whence the thirsty may dip refreshing draughts. After the exploration of the caves the party rested in the heat of the day, and then spent the remaining hours in scaling the craggy heights which tower in solemn grandeur above the camping place and suggest to the thoughtful imagination all sorts of fancies—the images of things on earth, in sky and sea. After a second night in the rock-walled chamber under the starry canopy the party returned by a quick descent of the mountain road, with light hearts and lighter burdens because of the invasion of voracious appetites, to Soledad, and thence by train to Salinas.

There seems to be some uncertainty in regard to the name of this wonder work of Nature's architecture. Most people call it "The Pinnacles," others speak of it as "The Palisades." The former name describes it best as seen from the northern approach, the latter as seen from the west. Vancouver does not appear to have given it any definite name, but speaks of it as a "most extraordinary mountain" presenting "the appearance of a sumptuous edifice falling into decay." It might well be designated "The Castellated Rocks."

The last services of the Church for the Rev. Carlos Shelton Linsley were held in Trinity Church, Point Richmond, on Wednesday, August 11. At the close the Bishop appointed the Rev. William Lucas, the Rev. John Bakewell, D. D., and Archdeacon Emery to prepare a minute to be published in the Pacific Churchman. The committee present the following:

Rev. Carlos Shelton Linsley.

On Sunday, August 8, at the Rectory at Point Richmond, after more than forty years of an active ministry, the Rev. Carlos Shelton Linsley, aged 70, quietly and unexpectedly passed to his eternal rest. He had officiated as usual at the regular morning service, but at the conclusion of the service he was taken with a fainting spell in the Church. Declining to call for the aid of a physician he was driven to the Rectory, and there lying soon passed into that sleep that knows no earthly waking. He died as he had lived, in the midst of active life, working for his fellow men and for the Master whom he served to the very last hour of his earthly existence.

He was ordered Deacon by Bishop Whipple in 1873 and Priest in the Diocese of Connecticut by Bishop Williams in 1874, and after serving there for some time came to California in 1882. Here he held many charges and in all was faithful to Him who called him. He was at Wilmington, in southern California, from 1882 to 1887. For eleven years he was in charge of the Church of the Saviour at Hanford, then in St. James, Sonora, for four years, serving for three years as Dean of San Joaquin Convocation, afterwards to Placerville, and to McCloud in the Diocese of Sacramento. For nearly two years he was engaged in missionary work in the Hawaiian Islands. Returning to California in 1908 he was put in charge of St. Paul's, Modesto, going thence to Trinity Church at Richmond. Here his labors were increasing. Though often weary and cast down, feeling at times that the burden was too heavy for him, yet he spared not himself. He literally gave himself to the Master's service—not only his physical strength and his mental ability, but his means. The larger part of the salary he received he put into improvements in the Church, many of which are the results of the work of his own hands. The Church may well mourn his loss. Trinity Church in particular will long remember his genial, loving presence, his earnest preaching and his zealous labors in their behalf. We thank God for having known him, and we joy with him in the joy he has attained.

Mr. Linsley was comparatively alone, his wife having died shortly after his return from the Islands, and there were no children. But he had many friends and many who loved him, as the thronged attendance at the Church gave evidence.

The burial office was read in Trinity Church on the morning of August 11, the Bishop and Archdeacon officiating, the Bishop also adding some comforting and encouraging words in a short address.

The interment was in Sunset Cemetery. The Masons, to which order he belonged, and the Order of the Eastern Star attended the services.

His forty-two years of ministry in the Church ended as he would have wished—dying in the harness. Delivering his message to his people on that Sunday morning, and then, as the shadows of the day were falling, entering into well earned rest.

"So God giveth His beloved sleep."

As we go to press we note briefly the short illness and death of the Rev. David Dunlop of the Diocese of New Westminster, who for some months had been officiating under license at St. James', Paso Robles. He had commended himself to the congregation by his faithful work until taken ill. He was brought to San Francisco where he died on Friday, September 3rd at St. Luke's Hospital. The funeral was held at Grace Cathedral and "Iona Churchyard" on Monday morning. September 6th. The Dean, the Archdeacon and Rev. Mr. Church, together with the Bishop, taking part in the services.

THE HISTORY OF THE DIOCESE OF CALIFORNIA FROM 1849 TO 1915

By the Rev. D. O. Kelley,

Historiographer of the Diocese,

was released from the Bindery the middle of August. So far only about 50 of those who subscribed for copies have remitted for the same and they have received the book. In order to meet the cost of publication 500 copies must be sold at once. Will those who have not already done so please send at once $2.10 for each copy desired if sent within the Diocese. To other places in the State the cost of delivery is 15 cents. Delivery east of the Cascade Range, 25 cents. Several copies to one address in California reduces the cost of delivery somewhat. Address orders to the Bureau of Information and Supply, 1217 Sacramento St., San Francisco.

TO THE CLERGY the Committee on Publication appointed at the Diocesan Convention make a special appeal to endeavor to place copies of the History in each family in their cures.

PLEASE ACT AT ONCE.

The printers have done good work covering the long period necessary for such a work at a continual outlay for wages and stock and ought not to be compelled to wait for the payment of their bill.

It has been a long and arduous task on the part of the author and publisher to produce such a fine volume and of such value to the Church in California and they ought to be relieved at once of the anxiety attending the meeting the cost of publication.

In remitting, please send Money Orders, or draft or check on a San Francisco Bank.

The Church Divinity School of the Pacific will open for the Fall term on Ember Wednesday, September 15.

The Committee of Arrangements for the Provincial Synod in Oakland last month, desire to extend their thanks to the daily press for their reports of the proceedings of the Synod, and also to the ladies of the various parishes of the bay cities, who so graciously assisted in the entertainment of the Deputies.

YOU can help "The Pacific Churchman" by patronizing its advertisers.

Exposition Notes

THE REV. F. B. A. LEWIS, M. D., AND HIS EXPOSITION PETS.

"He prayeth well, who loveth well
Both man and bird and beast."

We believe our readers will find an interest in the following for which we have asked, something of an exposition in itself of one of our veteran clergy as a true "bird-lover:"

Our Exposition, aside from its beauty and points of interest has been of wondrous benefit to hundreds of aged and crippled people—who have been influenced to leave their beds and chairs—and to make heroic effort to move about the courts and avenues, thereby increasing their interest in life and form. One who has passed the "stiles" every day since February 20th—save two—has noted with wonder the larger attendance of the old and weary, who doubtless gained for themselves renewed vigor and agility. For example, one of our own clergy very near the head of the list in years, may be seen almost every day sitting in the Court of the Universe, between the hours of 12 and 2, caring for, feeding and teaching the hundreds of pigeons to trust and love him. He studies their individual traits and peculiarities. They have learned to know him as they know no other. They fly upon his lap, his shoulders and oft-times his hat. They eat the grain he gives them and when satisfied they often continue to sit and gaze round-eyed into his face as he talks to them, and seem to prefer his lap to the pavement below. One favorite bird—pure white with pink ringed eyes (a thoroughbred carrier), refuses to eat unless perched upon his right arm and permits him to place his cheek upon her wings. Withal, he has already learned more about the pigeon mind than he could believe existed. Cameras are constantly directed towards him and one man remarked that quite likely his picture would "go all over the world." He often looks up to see fifty or more persons lined up before him and several have been heard to say they would rather watch the birds than to see the exhibits in the buildings.

There is a comical side also to all this, e. g.: One day the bird lover said in a low tone to a big gray bird, "Now, Old John, I think you have had enough, you better get down," but a keen-eyed boy who stood near said, "Say, do you know the names of *all* these pigeons?"

Kind hearted ladies exclaim, "how lovely" and "those birds must really love this bird-lover, whose delight is in the "out-of-doors" might be noted, but this crude sketch is made at the special and urgent request of————.

War has become more or less a popular pursuit, or a deadly obsession, whichever way the individual may view it, over in Europe, in Asia and in Africa, but, praises be, the only way the Yankee can get his taste of it, without butting into that half of the world which is aflame, is to go out on the Zone of the Panama-Pacific Exposition and see it in the pictures. Taking it all in all, it's really the safer and pleasanter way.

In the 'Battle of Gettysburg" the Zone boasts the greatest war picture ever turned off by an artist's brush. In every detail, even down to the litter of broken gun carriages, bent bayonets, discarded knapsacks, and, sadly enough, the heaped dead of both "blue" and "gray," it is a reproduction of that famed field of the Civil War after it had been swept by Pickett's charge.

Twenty years were required by the famous French artist who painted that tremendous picture and through all that time he worked with the stories of eye witnesses and participants, officers, privates, sutlers, who were on the field when the death flame began and still there when it had passed over. It was one artist's life work, just as the battle itself was the culmination of the life work of the thousands who fell when the awful bolt was hurled.

So vast is the painting, so wonderfully interesting, that one may look for an hour or for the half of a day and still come upon undiscovered features.

As a historical document, the government at Washington has declared, it transcends every story, every report ever printed.

Out at the Exposition grounds, "Gettysburg" is the Mecca and the lounging place of the old fellows of the G. A. R. Out in front and in the lobbies, they argue the battle over and over and then go inside to prove their points by the painted evidence. It is a common saying at the administration offices of the Exposition, that the "vets" have worn a trail from the main gate of the Exposition down to the Zone to the entrance to "Gettysburg."

The Rev. Dr. Lewis and his Exposition pets.

In the mission field in South Dakota are two men who have given forty-five years of service—the Rev. Henry Burt of the Crow Creek Agency, and the Rev. Luke C. Walker, an Indian priest at Lower Brule Agency. Bishop Biller calls special attention to the long and efficient service of these two men. Forty-five years is a splendid record in any field, but it is specially significant in one so difficult as the Indian work of South Dakota.

There are at present seven men in the senior class of Boone Divinity School, Wuchang, China, and six new men have just been admitted. Six new men have also entered All Saints' Divinity School, Hankow. Of these nineteen divinity students, one belongs to the district of Honolulu, one to the Angelican district of Kwangsi, two to Anking and the remaining fifteen to the district of Hankow.

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EXTRACTS FROM BISHOP MORELAND'S ADDRESS AT THE ANNUAL CONVENTION OF THE DIOCESE OF SACRAMENTO.

Business Methods.

In passing I would refer to the Joint Commission on Business Methods created by the last General Convention. Do we not greatly need this? Just a few questions: Is every collection in church counted in the vestry at close of service by two persons and the amount entered in a register kept in the vestry? Are special contributions forwarded without delay to the proper person, and not merged in the local treasury? Are collections for Church support systematically and promptly made? Is there any person in most parishes whose duty it is to extend the financial system to newcomers? Are reports of Church finances, deficits and needs made at regular intervals to the congregation? Are parish registers kept written up to date? I think we are all tired of administrative inefficiency. I believe most of our financial troubles come, not out of the poverty or stinginess of our people, but from want of attention to efficient methods of administration.

The Church's Opportunity.

Taking now a wide view of Church affairs both in the Diocese and the Church at large, I would make certain observations. I am entering upon the seventeenth year of my Episcopate. I have tried to study my field. I know the soil, crops, timber, people. I know what mines look like underground, have visited cities, villages, camps, traveled thousands of miles annually, mixed with people of every imaginable occupation, character and degree of culture. I have seen the inside of lodges and fraternity halls, talked a good deal myself and listened as much to others, and out of my experience have tried to understand our local difficulties as a Church.

Two things I am certain of. One is that there is a magnificent opportunity for the Episcopal Church in northern California. Everywhere I note improvement in the religious interest and life of the people. There are hundreds of earnest people to work with us if we go at them the right way. Not only are Californians willing to welcome the Historic Church when they recognize it, but they respect the authority, dignity and spiritual worship which accompany it. Sometimes I visit intelligent communities of 1000 to 1200 people where a more zealous Christian body has had the field for 40 years and perhaps has but one or two adult male members after all that time. The influential, cultivated elements of the community mostly stand aloof. These turn to us and ask, why can't you send one of your educated clergy and your great broad Church to our town where we have almost ceased to believe in the very elements of Christian Faith? The field, however, is preempted financially and without a big Missionary Fund it is impossible for us to do this. Oh, if we only believed in Christ and our Church enough to sacrifice for it, to give grandly, richly, not the parings and leavings of our income, not wailing over apportionments but giving until we feel it, what advances we could make! It is my deliberate judgment after sixteen years as your Bishop that there are but two things that prevent the Episcopal Church from being the most influential body in northern California. One is the meagerness of our gifts, the other is the irregularity of attendance of our people at Church. If we don't love our Church enough to sacrifice generously for it or to frequent its sacraments and throng its pews, how can we expect to inspire love for it in our neighbors? You stand before these people of northern California as representatives of great principles, and greatest of all is loyalty to Jesus Christ and His Church. Lukewarmness and indifference to your own principles are your greatest enemies. Laying aside pettiness and selfishness and internal agitations let us go forward with new power and consecration.

CHURCH MISSIONS HOUSE,

281 Fourth Avenue

New York, June 29, 1915.

To the Bishops and Clergy:

In accordance with the instructions of the General Convention, the Board at its May meeting distributed among the Dioceses and Districts the amount needed to meet its budget for the year beginning September 1, 1915. With this is appended a statement of the apportionment.

In view of the prevailing conditions the Board felt constrained to limit appropriations to the amount necessary to sustain the work already undertaken. By this means it was able to keep the total within the amount expended during the current year.

No doubt many will be dissatisfied, expecting the work to be increased; and all the conditions, to say nothing of the needs, show that there never has been a time so rich in opportunity. But so many have been unable hitherto to meet their share of the common expense that the Board has felt obliged to wait upon the Church's better organization, lest it seem to run beyond the Church's willingness to support the work intrusted to it by Him who is the Church's Head.

However, many indications show that everywhere men are beginning to realize that lack of organization works disaster to the local as well as the general interests of the Church, so there is ground for hope that we shall soon see an end of the present waste of power.

The cordial way in which Bishops, clergy and people have lent themselves to provide the amount called for by the Emergency Fund Committee demonstrates the widespread interest in the Church's Mission. The remarkable results that have followed wherever careful organization has gone along with careful teaching demonstrate not only the ability, but the willingness of the people to provide all that is needed. The Board, therefore, feels it has a right to promise that within a little while it will be in a position to substitute a wise aggressiveness for its present enforced caution.

It is only necessary that in every parish the recommendation made several years ago be acted upon. When every individual has been accounted for and given an opportunity to make an offering there will be enough. The Board believes this can be accomplished most surely and with least difficulty through the medium of the every member canvass and the use of the duplex envelope. It, therefore, again calls the attention of the Bishops first and then of all the clergy to that recommendation.

Probably you have already heard that it has been deemed wise by the Board to change the date for the close of our fiscal year gradually from September 1st to December 1st. This will be accomplished by having three thirteen-month periods so that the next fiscal year will close October 1, 1916, the next year November 1, 1917, and the succeeding year December 1, 1918.

Following this plan the apportionment in each of those periods will be for thirteen months. The total apportionment for the United States next year on the twelve months basis, the Board has determined, as I have stated, shall be no larger than the total apportionment for the present twelve months, $1,296,938. For thirteen months, of course, it would be one-twelfth more, or approximately $1,405,016 and there will be one more month in which to secure the amount.

There is hardly need to remind you how important it is that before the summer is ended plans be made in every parish which will insure the prompt payment of its Apportionment for the year commencing September 1st.

Thanking you on behalf of the Board for your continued and sympathetic cooperation, I am,

Faithfully yours,

A. S. Lloyd,

For the Board.

HISTORY OF THE DIOCESE OF CALIFORNIA BY REV. D. O. KELLEY.

FOREWORD.

It is seldom that the work and the man are as happily fitted together as are this History of the Diocese of California and the Historiographer who has written it. For more than two-thirds of the period covered by the History the Reverend Douglas Ottinger Kelley has been an active clergyman of the Diocese. He has been part of it continuously for upwards of two score years of its growth. He has personally had large opportunity to know of its annals at first hand. Moreover he himself has been identified with some of its most important missionary and institutional origins. He has indeed under God made no unimportant part of the History he writes.

The book itself may be safely left to show the advantage of having a writer whose sharing in the history has not qualified extent and closeness of observation with bias. And as the pioneer Diocese of the Pacific Coast, the Diocese of California has some unique and notable points of interest for Churchmen in general. Within its borders occurred the first use of the Prayer Book and the first recorded Missionary Prayer in the territory of the United States. It had the first Bishop on the Pacific Coast; the first formally fixing a Cathedral Seat in our American Church was in this Diocese; the first Conference of a Missionary Department was held here and the first House of Churchwomen was organized here. The Diocese has been divided three times and is now about as strong as it was at any time when undivided, notwithstanding its unprecedented disaster as an American Diocese in 1906. Properly included in this History is that of the Church in the Dioceses of Los Angeles and Sacramento and of the District of San Joaquin in their beginnings in the undivided field together with some sketches of their later separate development. The first General Convention of the Twentieth Century was held here in 1901, and while these and other items of general interest are part of the Diocesan History this recital of what the Diocese has passed through in the more than sixty years cannot but mingle deep humility with gratitude to God. Problems have been and are still thick; in human insufficiency and frailty there has often been the need to learn the lesson of trust and each worker in his generation has realized how far short of his vision he has fallen. But withal the record of blessing which runs through these pages truly justifies for the retrospect that which was happily taken as a prophetic sign at Bishop Kip's consecration in New York City, on the Festival of St. Simon and St. Jude, October 28, 1853, when the Church in California with its first noble pioneers was only four years old. One who wrote of the service at the time said: "The weather was exceedingly unpleasant during the early part of the morning, but after the consecration of the Bishop and the Communion Office was proceeding, the clouds broke away and a gleam of tinted sunshine fell upon the altar and lighted up the Sanctuary." This was beautifully illustrative of the History of the Diocese of California.

William F. Nichols.

THE JOY OF RELIGION.

The Meditation at the Meeting of the Class in Personal Religion on Friday, May 14, 1915, at the Cathedral Church of St. Paul, Boston.

The 11th verse of the 15th chapter of the Gospel according to St. John: "These things have I spoken unto you that my joy may remain in you." *"That my joy may remain in you."*

These are solemn days. Our hearts have been wrung through all the months of this past year by the tales of dreadful slaughter, suffering and death across the seas. And the past few days have brought us both the authentic report of terrible atrocities committed in Belgium and destruction of the lives of our own citizens by violent and unlawful acts upon the seas. No man today can measure the tide of indignation which swells all over this land. It is difficult to be calm under this tremendous pressure. We give thanks that the voice which has spoken for us to the Imperial Government of Germany, the voice of our President, has been the voice of a quiet, calm confidence in the right, devotion to the ideals for which this country stands, and a recognition of the responsibility for the whole world on the part of this Government. And therefore today we wait, not knowing what may betide, not knowing whether our friendly overtures are to be received or disregarded, not knowing what the event may be, in either case.

Therefore it may seem, it *does* seem, I suppose, to some of those who walk up and down the sidewalk outside, as if it were an academic thing to meet together to consider the *Joy of Religion*, as our program bids us consider today. The *Joy of Religion*, while the world is in the tumult and our hearts are deeply moved? It seems to some like considering a proposition of mathematics while a great conflagration is burning up a city. And yet, dear friends, you and I know that that is not true. You and I are convinced that what we need in this hour, what all this American people need, is religion. They need not only to know the strength, but the *joy* of faith in God. And our subject is therefore not untimely. There could not be a more fitting subject upon which, in this hour of crisis and uncertainty, when the clouds seem to gather so thickly, men and women should come together to think.

For, first of all, we need steadiness. We are like persons passing along a very dangerous path who need to lean at times upon some great substantial rock, or need to grasp some firm tree, in order that they may walk on in their dangerous path, clear-sighted and without fear or apprehension. We need steadiness. It means, of course, that we need to rest upon that rock which is higher than we are. We need to rest upon the everlasting God. "From everlasting to everlasting Thou art God, to endless years the same." The very repetition of these great words brings a measure of peace to the heart, a symbol of what that joy is when we consciously rest upon the everlasting God. We see but a little way. We do not know the future. It may contain bitter and hard experiences. We rest until we must face it, to gather our courage and our strength and our inward peace again.

And we need direction. A part of the joy of religion is the sense of doing what you and I call the "will of God,"—what others may speak of simply as "the right" or "justice" or "obedience" to the ideal of brotherhood. We believe that right and justice and brotherhood are the will of the Eternal God, and we know that the man who does the right, the man who does, so far as he sees it, the just thing, the man who so far as in him lies lives in brotherly relationship to his neighbor, has the sense of doing the everlasting will. He doesn't ask what the future contains. One step enough for him. The old Latin poet, you remember, sang of that joy which comes to a man when he follows the dictates of his own conscience. We translate that into a finer language when we say that one joy which religion offers to man is the joy of doing God's will. And there, of course, I am repeating the experience of everyone. It may be in the slightest duties of today and tomorrow that you are enabled for a few moments, at least, to do that which you know to be absolutely right, to do that which, for that portion of time at least, you are convinced is the will of God. We need today to ally ourselves with that divine will. We need to co-operate with the everlasting purposes of God.

And then again, beyond the joy of resting upon God in our weakness and of working with God, comes the joy of devotion. Some one has spoken of a man who carries in his heart a rapturous secret and therefore has found joy in the world. These may seem too lofty words to express the experience of any one of us. Yet in measure everyone of us knows what it means to carry in our hearts the joy of love and devotion to some fellow creature, whatever happens to us. Your love for your friend,—that is just as possible to the poor man as to the rich man, that is just as possible in your pain as in your health, that is just as much a part of your nature in perplexity or adversity, in leisure or in labor, and you know what it means to carry that "rapturous secret." Religion offers the secret of love and devotion, not simply to our friends, but to God. We say very little about it, possibly too little. When some man breaks forth into emotional ecstasy over his relationship to God, we cool-blooded New Englanders doubt a bit his sincerity. When we think about it more quietly however, we see that what we call an emotional utterance is only the expression of a man's experience in different phrase from ours, for God, to our less emotional nature, as well, is still a reality. A deep-seated, abiding, honor and love for him who is eternal justice and love,—that is what we and this people of our land need in this solemn hour.

We need the joy of religion. We need to rest ourselves in our perplexity upon the great rock of God's Presence. We need to put our wills beside His and find relief from our anxiety in doing the thing which is markedly right and just. We need to turn toward God our capacity for love, and endeavor to learn that rapturous secret which a man may carry in his heart through all adversity and success,—the joy of religion, independent of circumstances, as possible to the man in his sickness as to the man in his health, as possible to the man in his calamity as to the man in his prosperity, as possible to the man in his loneliness, shut in from the world, as to the man in his companionships, taking his part in the great outside life of the world, as possible to the man in affliction as to the man in unbroken happiness,—the joy of religion, the sustaining power in our great moment of uncertainty.

And Jesus said, "These things I have spoken unto you that my joy might remain in you." His joy. We know what it is. And we know that we have described it this morning,—the joy of resting in the Father's arms, the joy of doing the Father's will, the joy of loving the great Father.

Bishop Brent has spoken of that life of Jesus Christ as spiritually ordered. You and I have been trying to learn in these many months that we have met here the secret of a spiritually ordered life. And perhaps some of us have begun to learn it, to learn that the spiritual life, like the physical and mental life, must be ordered. It must be a life of habit. We must do the things which are necessary to be done in order to secure the result. And so our last word to one another this morning is this, that if we are to possess the joy of religion which we so sorely need, then we must labor for it. We must stop and listen every now and then in the midst of our day. We must stop and remember on Whom we must rest. We must stop and listen for His voice within our consciences bidding us know what is right and what is just. We must quiet all other thoughts and deeds and aspirations, in order that in the midst of our anxieties and the tumults of our nature today we may see His face and love it.—EDMUND S. ROUSMANIERE.

The Class Prayer.

Almighty God, Who art the only source of health and healing, the spirit of calm and the central peace of the universe: grant to us, Thy children, such a consciousness of Thy indwelling presence as may give us utter confidence in Thee. In all pain and weariness and anxiety may we throw ourselves upon Thy besetting care, that knowing ourselves fenced about by Thy loving omnipotence, we may permit Thee to give us health and strength and peace; through Jesus Christ our Lord. Amen.

THE RETURN OF THE RECTOR'S WIFE.

Behold! Matron and maid of the tired "Ladies' Aid,"
Their faces with joy all aglow,
At the prospect of rest in their own little nest,
For the Rector's wife's home, don't you know?

Oh, the Rector's wife's back, so no longer a lack
Of anything now will there be,
For to do all the work, yes, and never to shirk,
Is the Rector's wife's duty, you see!

Their "New England dinner" is certain to win her,
With perfume of bacon and beans;
And what pains she will take those large "comforts" to make,
Ah, how much her return to them means!

The Auxiliary too, must, of course, have its due,
For it's glad—it *really* is so,
That the Rector's dear wife, with her too easy life,
Will be able to help its cause grow.

Then each day of the week, some one's house she must seek—
This woman with nothing to do—
And with her must take, for each pain and each ache,
A remedy speedy and new.

For the Rector's poor wife, with her too easy life,
Must be ready all places to fill,
From the Sunday-school class, to relieving, alas!
All the flock when in turn taken ill.

So they welcome her gladly, they welcome her madly,
Their joy is so full and so deep;
Their burdens are lifted, to her they have drifted—
And tonight they'll be able to sleep.

—MARIAN TAYLOR.

WORLD CONFERENCE ON FAITH AND ORDER—BULLETIN NO. 9.

June 22, 1915.

In spite of the confusion caused by the European war, the interest in Europe and the East in the promotion of Christian Unity by the World Conference on Faith and Order seems to be steadily increasing. During the last few weeks there have been received copies of a Russian paper with a brief mention of the World Conference and a promise to give further information; a pamphlet from Finland, giving a summary of the publications issued by the Commission of the Episcopal Church, and a copy of "Ein Herr und Ein Glaube" by Dr. Otto Freiherr von und zu Aufsess of Munich. One of the most eminent Archbishops of the Russian Church has been good enough to send ten dollars towards the expense of the publications and to send also a copy of a pamphlet containing a review by him of the publications about the World Conference, with a classical Russian translation of the three prayers suggested by the Commission of the Episcopal Church for general use. The "Tserkovnia Viedomosti," published by the Holy Governing Synod of Russia, has published articles by Serge Troitzky, explaining and commending the plan of the Conference and urging the participation of the Eastern Churches. Postal cards from Germany and Hungary have lately been received showing continued interest there.

The General Assembly of the Presbyterian Church of New Zealand has passed a vote of sympathy and interest in the Conference. The Committee on Co-operation and Unity of the National Missionary Council of India has asked for literature and to be kept in touch with the movement. The Nippon Seikokwai of Japan has appointed a Commission, Bishop Cecil of South Tokyo being chairman, and he with Bishop McKim and two Japanese clergymen and two Japanese laymen form the Commission.

The editor of "Pharos," the diocesan magazine of the Patriarch of Alexandria, has published a letter from the secretary of the Episcopal Commission, written nearly a year ago, informing the Patriarch of the then intended visit of a deputation to explain the proposal to the Churches of Europe and the East, and the editor has asked for an article explaining the project as fully as possible.

As showing the increasing recognition of the importance of unity, it is interesting to see the progress that is being made in the United States by the great Methodist bodies, North and South, toward restoring their union, and that three important Norwegian Synods, namely, the Norwegian Synod in America, The Hague Norwegian Lutheran Synod and the Norwegian United Lutheran Synod, are considering union.

The Manual of Prayer for Unity, which has been for some time in preparation, has now been issued. It will be sent free to all whose names are on the mailing list of the Commission of the Episcopal Church and single copies may be had free by applying to the secretary of that Commission, Robert H. Gardiner, P. O. Box 1153, Gardiner, Maine.

The Southern Baptist Convention, which has been appointing a Commission from year to year, has now, in view of the importance of the World Conference and of the increasing prospects of its proving of value, appointed a standing Commission which will consist of its president and two secretaries.

The Advisory Committee, consisting of one or more members appointed by each of the Commissions to keep in touch and consult with the Executive Committee of the Episcopal Commission, now represents almost every quarter of the globe and is preparing to take an active share in the preparations for the Conference.

THE WORK OF THE JOINT COMMISSION ON SOCIAL SERVICE.

During the fall of 1914 the work of the Joint Commission on Social Service was in jeopardy. No financial provision had been made by the General Convention for its work, no formal appeal for support had been made to the dioceses, and individual contributions on which the Commission had depended since its appointment in 1910 were diminished largely on account of the temporary panic due to the war. For a time it seemed as if the Commission's work would have to be suspended and its office in the Church Missions' House, open since 1912, temporarily closed.

In the face of this situation a systematic financial campaign was undertaken in the hope that, once the Church at large understood the Commissioner's plight, assistance would be forthcoming. The list of individual appeals has accordingly, since September, 1914, been widely extended; the dioceses have been requested to contribute an amount equivalent to 1 per cent of their missionary apportionment (not to be deducted therefrom); and a general appeal was addressed to the parishes. It is gratifying to report that from these various sources sufficient revenue has been received to pay the necessary running expenses of the Commission and to put it at date of writing on a sounder financial footing than it has ever been. The Commission's future, however, is not yet sufficiently assured to justify either its own members or the Church at large in relaxing their efforts. It is essential that the dioceses in general respond to the "one per cent" plan if the Commission is to continue to perform the duties laid upon it by the General Convention of 1910 and confirmed by the General Convention of 1913, by which it was made a permanent Commission. Meantime, contributions from individuals are solicited in order that, pending the acceptance of the apportionment plan by the dioceses in general, the work of the Commission may not be interrupted. **Contributions should be made payable to W. Fellowes Morgan, Treasurer, and mailed to the Commission's office, 281 Fourth Avenue, New York City.**

Despite, however, this financial handicap, the Commission has not relaxed its efforts to organize and educate the Church at large, in parish, diocese and province, for effective social action in co-operation with secular and other religious agencies of social and moral reform. The semi-annual report of the executive secretary, recently issued, is a record of this work; it shows substantial progress in many directions. It is hoped that this report, of which copies may be secured on application to the Commission's office, may justify the Commission's appeals for financial assistance, and that by reason of a general and generous response from the Church the Commission may be enabled to continue its development of a policy that has already been productive of much good in bringing to the attention of the Church at large certain vital problems of our present social order, which, at least in their larger bearing, must be considered also religious problems and therefore legitimately within the purview of organized Christian effort.

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BOYS AND GIRLS SUMMER AT CAMP ST. ANDREW.

Two Hundred Enjoy Opportunities.

By Rev. George Maxwell,
Bishop's Aid for Boys.

Camp St. Andrew of the Diocese of California is a co-operative, self-supporting camp for boys and girls, not alone boys and girls of the Episcopal Church, but any boy or girl who wishes to join and comply with the simple rules and life that work for harmony, good cheer and play life.

The very best of food, superintendence and teaching of swimming, walks, talks, manners, etc., were given for $3.25 per week. There were seventy-five boys during boys' camp, the first three weeks, June 12 to July 2, and seventy-six girls during girls' camp, July 3 to July 24.

The camp was under my personal charge, assisted by Mr. Richard Trelease, Mr. Gerald Locke, Mr. C. Kobe, the efficient cook, and several chaperons during the girls' camp. With the visitors and those who remained over night, there were over 200 at camp this year.

The chief attraction at most camps is the swimming. The strict rule of not allowing boys or girls beyond a certain rope, and assisting those who could not swim, worked wonderfully well this year, for many learned how to swim and to dive in deep water. A small lunch was served after swimming, at 11 a. m. and 4 p. m.

The camp, as usual, was built by the boys, including the dam, diving boards and rings for the swimming pool. Spring water was piped across the creek and two good foot bridges, one large enough for a small wagon, were constructed.

We had a theater, where was given Julius Caesar, several comedies and vaudeville performances. The nightly campfire, for which the wood was all gathered by boys and girls through a game called wood-polo, was the great opportunity to bring out the talent of song, joke and story. There is no influence more helpful than a good campfire. Every evening closed with a few words of advice and then all standing, we sang the St. Andrew hymn, and kneeling said the Lord's Prayer, the Collect for St. Andrew and the Grace. Before each meal we sang the Jerusalem Grace, words used by the American colony in Jerusalem. Every Sunday a short service and talk was given in the camp chapel.

The director of camp allowed certain helpful boys who needed a longer vacation, or who could not come because of their work, to remain for the girls' camp. This privilege is sought for eagerly, and is accepted by the boys as an honor.

The most of us slept out in the open all of the six weeks. Tents were up and ready for any rain, but seldom used. The camp has grown larger every year, through its own advertising; old campers telling others and each coming because he or she chose to come. The reunion, with a banquet, speeches, dancing and a good time, will be held at St. Andrew's Inn, a home for school and working boys, 2840 Twenty-fifth street, in the near future.

WANTED—A copy of the April, 1914, issue of the Pacific Churchman. Address Manager, 342 Howard Street, San Francisco.

VOICE
Mrs. Geo. H. Powers, Miss Ruth Powers
Phone Fillmore 2851 1912 Broadway, S.F.

Organist and Choir Director
Mrs. Geo. H. Powers
Phone Fillmore 2851 1912 Broadway, S.F.

PERSONALS.

The Rev. Douglass O. Kelley has removed to 2206 Durant Avenue, Berkeley.

The Rev. M. McMurray is temporarily acting as locum tenens at the Church of the Advent.

The Rev. A. A. McAlister, retired chaplain of the U. S. Navy, recently attained the fiftieth anniversary of his ordination to the sacred ministry.

Mr. J. C. Astredo of San Francisco was elected a member of the National Council of the Brotherhood of St. Andrew at the recent Convention in Los Angeles.

Prof. Irving Fisher of Yale University spoke at Trinity Church, San Francisco, and Miss Booth of the Salvation Army spoke at Grace Cathedral Crypt in August.

The Very Rev. J. Wilmer Gresham, Dean of Grace Cathedral, San Francisco, received the degree of Doctor in Divinity from the University of the South, his Alma Mater, at its 1915 commencement.

Though the Rev. Fletcher Cook, Ph. D., has recovered sufficiently to leave St. Luke's Hospital, he will not be able to resume active parochial work for some time. He is, however, able to take Sunday services.

The Rev. W. T. Renison, Rector of St. John's Church, Stockton, has been appointed by Governor Johnson a member of the Board of Trustees of the Preston School of Industry, vice Charles N. Lathrop who has resigned.

The Rev. Charles N. Lathrop, for some years Rector of the Church of the Advent, San Francisco, has gone to the front to assist in Belgian relief work. On his return late in the year he will, we are told, assume charge as Dean of the Cathedral at Milwaukee.

Mr. Edward C. Zabriskie, principal of Washington Irving High School, New York; Judge Alton Parker, warden of one of our parishes in Kingston, New York, and Dr. Endicott Peabody, Rector of Groton School, were also among the Exposition visitors the past month.

At a special meeting of the Synod of the Diocese of British Columbia on July 5th, the Ven. Austin Scriven, M. A., Archdeacon of the Diocese, was elected Bishop of the Diocese to succeed the Rt. Rev. J. C. Roper, D. D., translated to Ottawa. The Bishop of California was asked by the Bishop-elect to preach the sermon at his consecration on St. Bartholomew's Day, but was unable to accept on account of our own Synod and Brotherhood Convention meeting at that time.

There have been many clergymen who have visited San Francisco and the Exposition this summer. Among them may be mentioned Dr. Ernest M. Stires of St. Thomas', New York; Dr. Colton Smith of Washington, Rev. P. G. Sears, Christ Church, Houston, Texas; Rev. Edw. M. Mott of Washington, D. C., at one time assistant to Dr. Platt, then Rector of Grace Church, San Francisco; Rev. E. M. Thompson of Washington, D. C.; Rev. R. H. McGinnis of Tacoma, Wash.; the Rev. Frederic Gardiner of Washington, D. C.; Rev. J. Frederick Sexton of New Haven, Conn.; Rev. H. B. Patton of the Canadian Church, was the guest of Mr. and Mrs. E. B. Holmes of Belvedere; the Rt. Rev. A. R. Graves, retired Bishop now living and officiating in Sonora, Cal., and Mrs. Graves, and the Rt. Rev. Sydney Partridge of Kansas City.

July 15, 1915.

To the Editor of the Pacific Churchman:

Would you allow me through your columns, to bring before the Sunday School teachers of the Church the opportunity to have a share in commemorating the life of Mr. George C. Thomas, who did so much for the advancement of Sunday School work?

For many years, Mr. Thomas desired to see a church built at the Chapel of the Meditator, Fifty-first and Spruce streets, West Philadelphia, but he was called to his rest before he could see this accomplished. The parish feels a sense of obligation to complete his unfinished task. It also feels that there are thousands of communicants throughout the Church who would like to have a part in this memorial. Among the thousands of communicants, there must be many Sunday School teachers who received help from Mr. Thomas. For twenty-four years, as one of the deputies to the General Convention, he guarded and advanced all of the Sunday School interests of the Church. He was founder of the Sunday School Association of the Diocese of Pennsylvania, and also an enthusiastic supporter of the American Sunday School Magazine which has furnished material to help Sunday School teachers for many years.

I would suggest that each teacher reading this letter and feeling a desire to commemorate the Sunday School work of Mr. Thomas, send one dollar to Mr. George Wharton Pepper, the Treasurer of the George C. Thomas Memorial Fund, 1438 Land Title Bldg., Philadelphia, Pa.

Very truly yours,

WILLIAM E. GARDNER,
General Secretary of the General Board of Religious Education.

YOU can help "The Pacific Churchman" by patronizing its advertisers.

THE CHURCH EXTENSION FUND.

On August 31st the overdraft on this fund was $2,589. The expenses of four months have yet to be met besides the paying off of this large sum. It will require the loyal co-operation of all the clergy and all the laity in every Mission and parish of the Diocese to accomplish the task. It is possible, and it ought to be done. Not only is there new work that ought to be undertaken, but the fact is apparent to anyone that takes interest in the work, that the stipends of many of our workers are far too small. Study your apportionment and see how much remains unpaid. Make a real effort to acquaint yourselves with the work that is being done. Try for special gifts with which to wipe out the deficit—in other words, work for a Diocesan Emergency Fund. Begin early with plans for the Sunday School and aim to make the Advent offering at least one thousand dollars. Ask members of the Board or Missionaries in the field to address your congregations and tell of the work and of its needs. A united effort on the part of everyone would enable the Board to report to the Convention next January that it was free of debt and lift a load from the hearts of some who are fearing that the Church's work must be curtailed rather than extended.

The projected government railway for Alaska, which is to run from Seward to Fairbanks, a distance of 412 miles, will be a great factor in simplifying and developing our missionary work there. It will open up also the resources of the country and greatly mitigate some of its difficult conditions.

"The Gift Prayer Books and Other Tales for Our Juniors," is the title of the March "Round Robin" to the Junior Auxiliary which is Publication No. 99 of the Church Missions Publishing Co., of Hartford, Conn. For twelve years or more this labor of love has been going on disseminating interesting matter for the instruction of the children of the Church in matters pertaining to the various Mission fields. Catalogs of these publications may be had of the Bureau of Information and Supply and a large proportion of them may be seen in their office in the Diocesan House. These pamphlets touch nearly every country to which our Missionaries have gone and there are a number of little plays which children may enact to deepen the interest in Mission work. The Bureau will send for examination by those living remote from San Francisco pamphlets on such subjects as they will indicate, only asking the payment of postage both ways and your orders for these or any other Church and Sunday School supplies needed.

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CHURCH WORK AT THE UNIVERSITY OF CALIFORNIA.

The University of California opened on August 16th. The registration of Freshmen, although slightly under last year was over thirteen hundred.

With the beginning of the term the activities of the Church in relation to the students began. St. Mark's Club of the students held its first meeting at St. Mark's Parish House on Sunday evening, the fifteenth; had an informal gathering on the seventeenth in the evening; on Friday evening the twentieth, gave a supper to the Freshmen men and on Friday evening the twenty-seventh a reception and dance to all the Freshmen.

At the dinner the men were fortunate in having present the Rev. Stanley Kilbourne, the Director of the Collegiate Department of the G. B. R. E., who was representing the Board at the Synod and the Rev. William A. DeWitt of Ross, who was Secretary of the Y. M. C. A. at the Sheffield Scientific School of Yale last year and for two years Secretary of the Y. M. C. A. at Berkeley. A number of other clergy were present.

The work of the Club will be conducted along the same lines as last year. The weekly Sunday evening meeting will be supplemented by social gatherings at various times and by active work in connection with the Church of the Good Shepherd in West Berkeley whose Sunday School is principally manned by St. Mark's Club members. Other social and Church work is done by many of the members and the Club makes a business of keeping the interest of these matters constantly alive. The first regular Sunday evening meeting held on August 22nd was addressed by Mr. Kilbourne. There were present about seventy-five students.

The following statistics will be of interest to the Church. They indicate the heavy responsibility which falls upon the Church for the work among the students and when it is remembered that these two hundred and twenty-two are Freshmen and new students only and that there are certainly more than four hundred of other classes connected with the Church it is easy to see how difficult it is for the local Churches to deal with the problem. There is great need of a large income for this work which should come from the Church people of the entire State regardless of Dioceses. The following give the Church affiliations of the new students, Freshmen and upper classes, registered at the University:

	Men.	Women.	Total.
Episcopalians	90	132	222
Presbyterians	104	103	207
Methodists	78	72	150
Congregationalists	57	81	138
Roman Catholics	61	60	121
Christian Scientists	40	44	84
Christian	32	40	72
Baptists	34	28	62
Unitarians	21	13	34
Lutherans	16	11	27
South Methodists	8	8	16
Jews	12	4	16
Miscellaneous	21	16	37
No Preference	278	147	425
	852	759	1613

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LETTER FROM MR. W. A. M. VAN BOKKELEN.

Note.—The undersigned has asked permission to print the following letter believing it may help the interests of the Church Pension Fund.—W. F. Nichols.

San Francisco, August 25, 1915.

Rt. Rev'd. W. F. Nichols, D. D.,
1215 Sacramento Street,
San Francisco, California.

My Dear Bishop:—

As I have to write you on another subject, not being able to come up and see you, I will touch on pension matters as a preliminary.

The address of Bishop Lawrence at the Synod on the proposed Clergy Pension System was certainly a very plain and clear statement of what the Commission proposed to submit to the Church for its adoption, followed as it was by a series of questions from all parts of the room left very little for discussion.

I admit that there were some administrative features which bothered members of our Diocesan Committee and which from time to time have been discussed with you and which continued to bother us, as affecting not the principle but the successful operation of the plan under the peculiar financial conditions of this Diocese. As you are aware, we had invited Bishop Lawrence by letter to meet our Committee for a conference. This he did on Tuesday, the 24th, when we spent over an hour and a half in conversation, Mr. Scott as an active insurance man going into many details which might escape the attention of an ordinary investigator; this brought out many points showing that every point had been carefully studied and as far as possible been provided for.

Of one thing I am convinced: the Commission is not rushing blindly forward but carefully considering every suggestion offered.

While neither the presentation in Synod or Committee conference with Bishop Lawrence has solved or removed from our minds the question of what would be the result of this call or demand upon the Church for a regular continual increase of contributions in the shape of an increase of 7½ per cent of all clerical salaries; whether it would be generally met as an increase of contributions or at the expense of some other branch of the work, as, for instance, the Missionary work, which in this Diocese at least is so badly deficient, or would be met at all.

The Committee, in view of the many advantageous principles embodied in this Pension Plan (which is admitted by experts to be the most perfect, actuarially speaking, of any plan which has to the present time been proposed) and the only way to test whether the Church is prepared and willing to support a bona fide automatic Pension System instead of the present haphazard method of Clergy Relief, have decided to recommend that the Diocese of California adopt the system.

It is understood that no attempt will be made to put the Accrued Liability portion of the plan into operation until the full five million dollars shall have been raised and paid in, thereby avoiding the danger of a collapse on that ground. This being a totally separate and distinct proposition from the main plan, it can be easily regulated as experience shall suggest.

If you should succeed in inculcating in the Diocese the doctrine you so steadily keep to the front of conscientious proportionate giving as of the well spring of flowing waters instead of the suction pump principle of the appeals based on apportionments, all the difficulties would vanish.

Yours truly,

WM. A. M. VAN BOKKELEN.

CALIFORNIA.

Hark! The voices, ringing,
O'er green hills and sapphire sea!
Lo, thy children, clear are singing:
"California! Hail to Thee!"

Ah! The sound falls fuller, faster
Surging on, through palm and pine;
Grows in volume, vaster, vaster,
California! Land o' mine!

O'er the world thy children sweeping,
Shout thy glories, wide and free,
'Til the nations all come leaping,
California, to thy knee.

As thy arms stretch wide in greeting;
As they taste thy sweet, true rest;
All unlike earth's passions fleeting,
California, they confess—

Tell they tales of days romantic;
Dream they cities yet to be;
Rings thy fame o'er far Atlantic,
California! Heart o' me!

And the exiles who, full willing,
Dwelt in countries 'cross the sea,
Raise glad voices, turn, hearts thrilling,
California! Home to thee.

Home where brown-robed padres, praying,
Vigils keep by day and night;
Home with rosy children Maying,
California flowers bright!

In our hands we lift the chalice;
Toast, in orange nectar, thee!
Love to all, with naught of malice;
California, thy decree!

So first-born and alien clever
Pledge alike allegiance true;
"Thy broad shores our charge forever,
"California! This thy due!"

—CATHARINE ROBERTSON HAMLIN.

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The Brotherhood of St. Andrew

THIRTIETH NATIONAL CONVENTION OF CHURCHMEN UNDER THE AUSPICES OF THE BROTHERHOOD OF ST. ANDREW, LOS ANGELES 25-29.

This year for the first time in its history, the Brotherhood of St. Andrew held its annual convention west of the Rocky Mountains. The attendance was not limited to Brotherhood members, but consisted partly of interested laymen connected only in sympathy with the order. In addition to a registration of seven hundred and fifty-five men and boys, several hundred women attended the sessions. The addresses were throughout of the highest order, earnest, "meaty," and sometimes eloquent. The effects of months of prayer were evident in the spiritual atmosphere of the meetings.

Churchmen's Dinner, Wednesday Evening, August 25th.

The Convention opened with a great men's dinner. Five hundred and fifty were present, not one of whom went away disappointed. The toastmaster was Mr. Harry E. Andrews of Los Angeles, who proved that he was well qualified. Bishop Johnson was introduced by him and all present rose to their feet out of courtesy to the Bishop of the Convention Diocese. The Bishop extended to the visitors a most hearty welcome, telling them of the eagerness with which the opportunity to have the Convention had been grasped. Pres. Bonsall of the Brotherhood responded by thanking the Bishop, the men and the press of Los Angeles for the welcome; and by some earnest words regarding the aims of the Brotherhood and its relation to the welfare of the Church.

Mr. H. D. W. English of Pittsburgh, former President of the Pittsburgh Chamber of Commerce, and a leader in civic affairs, was then introduced. He read a very able, very earnest, and very helpful paper on "A Man's Religion," the topic of the evening. He emphasized the fact that religion is an essential part of a man's nature. It is the quest of Man for God and God for Man. To be true, it must be unselfish. A man's religion is tested by the life he lives. One who does not undertake to translate his religious convictions into action may have a creed but he has no religion. That one's creed should be true and adequate is only of vital importance when one puts that creed into action.

Bishop Woodcock of Kentucky, speaking on the same topic, stirred every man with the eloquence, common sense, and compelling forcefulness of his address. A man's wife and children and business partner know whether a man has a religion, and the kind of his religion. Men too generally put secondary things first. They too often make efficiency a question of how much one can get out of a man, rather than how much you can make out of him. A man's religion needs to be definite and personal.

The Communion Services.

Every morning during the Convention there was an early celebration of the Holy Communion, at St. Paul's Pro-Cathedral. On Thursday morning the celebrant was Rev. John H. Houghton, Rector of St. Mark's Church, Denver; on Thursday morning, Rev. Milo H. Gates, of the Church of the Intercession, New York; on Friday morning, Rev. Edgar F. Gee, Rector of St. Peter's Church, Oakland. On Sunday morning, the great Annual Corporate Communion was held, and the celebrant at this wonderful power giving service was Bishop Johnson, assisted by Bishop Page, Bishop Keator, Bishop Sanford, three visiting priests and three local priests. About 400 men received the Sacrament.

The Morning Devotions.

Bishop Page of Spokane conducted the meetings for prayer and delivered the devotional addresses on Thursday, Friday and Saturday mornings. His first subject was "Our Father." In this address he emphasized the fact that the whole story of a man's life is in his convictions. We act as we think. As we believe, we live. Belief in God is the sum total of a Christian's platform. That God is a personal God, a moral person. Love belongs only with personality. Jesus Christ emphasized the fact that God is a person, a loving person, Our Father. He is the Person of Persons. We can only know Him by the same methods that we know earthly friends: by keeping in constant touch and communion with Him. We must find Him in our Bibles, but we must begin with prayer, talking to God and letting Him talk to us, just as we would do with our earthly father.

His second subject was "Our Lord Jesus Christ." Men looked 2000 years ago into the face of a man, Jesus, and saw God. It was necessary for God to take human form in order to reveal Himself to men. Because Jesus lived the life He did, men came to know God. He touched men elbow to elbow, and drew them to him. He gave the commission to His disciples to go and to do the same thing. The Incarnation is not only a fact, but a principle. As His disciples, we must so consecrate our personalities that men will look into our faces and see God there. The Church is the Body of such people. "He that doeth the will shall know the doctrine." We can only know Jesus by doing His will. If we do His will, intellectual difficulties fade away. The heart of religion is loyalty. Men like Phillips Brooks and James L. Houghteling, the founder of the Brotherhood, have been such loyal men, in whose faces some of us have seen the indwelling Christ.

Bishop Page's third subject was "The Holy Spirit, the Comforter." The belief in the Holy Spirit means that the Spirit of God is in man. The Kingdom of God is within us. We are responsible for making others to know God. The secret of life lies on the inside. The Spirit is working in men everywhere. In God we live, and move, and have our being. With God in us, we can, as God's children, triumph over sin.

At the beginning and end of these services, as in fact of all the sessions of the Convention, there were hymns and prayers and periods of silence. One could feel that men were putting their earnest efforts into their prayers, just as they put their voices heartily into the singing.

The Business Sessions.

No more time was devoted to business than was absolutely necessary. The new council was chosen, the personnel being much the same as the year before, and the old officers were re-elected. Cleveland was chosen as the place for the next Convention, which will occur a week before the General Convention. Reports of the past year, showing much progress along the lines of the Three-fold Endeavor, in Men's Communions, Bible Classes, and Church Attendance campaigns, were read and filed. Mr. English was chosen Chairman of the Convention. Much applause greeted the announcement of the re-election of the Field Secretaries.

"Thy Kingdom Come."

On Thursday morning, Rev. Henry S. Foster of Denver gave a powerful and eloquent address on this subject. We are charged with the spread of the Kingdom. No one is so great, so good, as to be immune from the responsibility; no one is so poor as to be disbarred. In order to convert men, we must be certain about the meaning of the Kingdom. We must have enthusiasm, the product of strong conviction plus desire. The Kingdom is the Holy Catholic Church. It is no mere human institution. Because so many people so regard the Church, they are indifferent to her. Christ is her living Head. The Church is founded not on a book, but upon Christ. All baptized are members. The hypocrites in the Church are proof of her intrinsic worth. Men do not bother to counterfeit worthless things. The Church has no monopoly of hypocrites. There are quack physicians and shyster lawyers. The bane of life is selfishness. The Kingdom begins in Love, the antidote for selfishness. It is the only solvent for public or private peace. We must get the vision, remember our responsibility, and remember our privilege as coworkers with God. We must begin with prayer. God will send us seeking souls. Then we must concentrate, and personally touch the soul we seek.

"The Problem of Leadership."

This subject was treated by G. Frank Shelby, Field Secretary for the West. From the wide extent of his experience and the depth of his convictions, he told his remedy to the Convention of Friday morning. The problem arises from the lack of a vital religion among so many of our men, the lack of personal piety, of vision, and intimate association with God. There is a leader covered up somewhere in every parish. To find him requires a good list of the men in that parish, and a careful canvassing the qualifications of each one of them, with the rector. Search should be made on one's knees. When the leader is found, he very often works a transformation in the parish.

The Question Box.

Dr. Carleton's ability to give satisfactory, workable answers to every question relating to the work of the Brotherhood, and his store of apt stories to drive the point home, seems limitless. The Question Box proved most interesting.

THE GENERAL CONFERENCES.

The first General Conference was at 2 o'clock on Thursday afternoon, and its subject was "The Brotherhood's Call." To Mr. W. A. Geddes of Calgary, Alberta, had been assigned the sub topic, "To the Worker." At the last minute, Mr. Geddes was unable to come, but he sent on his paper, and it was read by Dr. Carleton. To the worker comes the call to offer prayer and make the effort. The results are in God's hands. The sub topic "To the Leader," was taken up by Mr. Henry M. Hewitt, of New York City. The Rector very often utters a call for a leader with the words, "Find a man to take the burden off my shoulders." He may be in need of a Bible Class leader, a Sunday School superintendent, or a leader of boys. Boys of twelve need a

man to be their leader. When that leader is found, he is not called to run things. That isn't leadership. He should go often to the rector for advice. Too often the leader thinks he knows it all, and does not deign to seek guidance from God and from his rector. Mr. Hewitt then read a paper by Mr. Kidde of New York, proposing a carefully planned whirlwind campaign to secure both workers and leaders, organized along provincial or diocesan lines, and using the same methods that are so successfully used in financial campaigns.

The second General Conference was held on Friday afternoon, upon the subject of "The Threefold Endeavor." Mr. B. F. Finney, the Southern Field Secretary, dealt with the Men's Bible Classes in a very able manner. The topic of Men's Communions was handled with great helpfulness by George H. Randall, Associate Secretary. George W. Leland of New Orleans, related the methods and benefits of Church Attendance Campaigns which have been so successfully conducted in the South in the past year.

The third General Conference was held Saturday morning. It was the Boys' inning. The subject was "The Junior Recruit." Ernest Parks, of Long Beach, California, had the topic, "His Captain." Not only the 150 boys who were present, but every man in the auditorium, listened with keen interest to the finished statement of this live Junior. He divided recruits into two classes, conscripts and volunteers. Brotherhood members are volunteers. The war is against the World, the Flesh and the Devil. The great cause is the Redemption of the World. Our Captain is the Prince of Heaven, who became like one of us and endured all the hardships which we are called upon to endure. He knows each of his soldiers personally, as a Napoleon never could have done. We are his companions as well as his soldiers. Around the world stretches our battle line.

Robert Lehman of Chicago was the next speaker. His subject was "His Company." The company is the Brotherhood chapter. Its success depends upon the individual loyalty of its members and its officers. A good company cannot exist without good members. Its drill is in its devotions, its corporate communion, its meetings, its knowledge of the rules of prayer and service, its personal work.

Kenneth Collins of Spokane, Washington, took up the subject, "His Training." He pictured the scene which may be seen in many places in England and the Continent today, the training of the recruits. Spiritual training is as necessary to successful Brotherhood as physical is to warfare. The Brotherhood member's training consists of his individual prayer, his attendance at the corporate communions, his chapter devotions, his study of the manual, his part in the Church services, and his study of the Bible.

All the conferences, general and sectional, were well attended.

The Sectional Conferences.

It would have been a very difficult matter to have made the sectional conferences more helpful than they were. It was but a few steps from the general auditorium to the conference rooms. Consequently there was little loss of time in getting started. Franklin H. Spencer, Chicago District Secretary, conducted the conference on Chapter Problems; James L. Houghteling, Jr., son of the Brotherhood's Founder, the conference on Local Assembly Problems. President Bonsall led the Conference of the Clergy; and B. F. Finney the Conference of the Boys. Those conferences were held on Thursday afternoon, but the leaders had individual conferences throughout the Convention.

Solving the Boy Problem in the Parish.

On Thursday and Friday afternoons, Mr. Courtney Barber of Chicago, conducted an Institute on the above problem. He charged the men to recall the time when they were boys. He stated that this was to be a talk to the "old boys" about the "young men." There is no such thing as the Boys' Problem as related to the boys. It is the problem of the men. Men do not realize that fact, and so the problem continues to exist. If they would see the vision and their opportunity, the problem would cease to exist. A man who begins to make excuse when the opportunity is put to him, has the idea that life is a goblet to be drained and not a measure to be filled. A boy is a dependent on the men, and therefore the man is responsible not only for the physical and mental training of the boy, but for his spiritual training as well. A boy can no more become a Christian without effort than he can become educated without effort. It is impossible for a man not to have influence over boys. By taking a positive personal interest in some boy, he can mold his life.

On Friday afternoon Mr. Barber took up the practical solution of the problem and the methods to go about it. His plan was the plan which the Brotherhood of St. Andrew has tried and found not to be wanting. The Brotherhood chapter is the solution by putting responsibility on the boys, checking them up by means of occasional examinations, inducing friendly rivalry, making use of the Scripture Union cards, and the other methods found in the handbook. He recommended George Wharton Pepper's book, "The Boy."

The Boys' Dinner.

Saturday noon a photo of the Juniors was taken, and then the boys adjourned to the Bible Institute dining room, and over 150 of them sat down to something unique in National Convention Annals of the Brotherhood, a Boys' Dinner. They were not wearied with long speeches. The Doxology was sung, and Dean Bode of Long Beach said grace. Between courses, the visiting delegates stood and gave their names and chapters. At the end, all stood and sung the Brotherhood Hymn. The success of this dinner was in large measure due to R. P. Guin, Director of St. Matthias' Junior Chapter, Los Angeles.

The Evening Meetings.

Thursday evening the subject was, "Undeveloped Resources of the Church." Prof. A. C. Newill of Portland spoke on "Prayer Power." He confined himself to Intercessory Prayer. The requisites for prayer are complete insulation and direct contact. The first, from selfishness; the second, with God. Very earnestly the speaker emphasized the great results which we can accomplish if we go about our prayers with sincerity and enthusiasm, after due deliberation and meditation, in the spirit of humility, and with both moral and intellectual faith. We must be definite, and we must be importunate. He laid stress upon ejaculatory or unspoken heart prayer; and upon extempore prayer. He voiced the need for prayer meetings.

Dr. Carleton, speaking on the Power of Personal Influence, stirred the audience with one of the most remarkable addresses of the Convention. "Our Church," he said, "is filled with men who are inoculated with a mild serum of Church membership which prevents them from catching real religion." The primary work of the laymen as well as of the clergy, is to bring men to Christ. We must either use or lose our religion. The Lord's way was the way of personal influence. That should be our way. We need more religious agitators like the Old Testament prophets. Our motto should be, "Remember Our Opportunity."

Friday evening, Dean Gresham of San Francisco, delivered a splendid address on "The King's Business." He started out by explaining the meaning and value of a "point of contact" in any work with men. The point of contact for his address, he stated to be, not the King's Business, but the King Himself. The King's Business is to take the Kingdoms of this world and make them His Kingdom. He will win those same kingdoms which the devil offered to Him if He would but worship him. The King's Business is to get Himself enthroned in our personality.

At the same hour Bishop Woodcock addressed a public meeting of women. At 9 o'clock, all adjourned to St. Paul's parish hall and an informal acquaintance meeting took place, the Convention speakers mingling with the Brotherhood men and Daughters of the King.

On Saturday evening, Bishop Keator, taking for his text the words of Hymn 228, conducted the Preparation Service, at St Paul's Pro-Cathedral. It was a splendidly helpful service.

The Final Services.

Sunday afternoon, President Bonsall delivered the "Charge to the Brotherhood." "Spiritualize the practical and make practical the spiritual," was the gist of his instructions for the coming year.

The great Public Service on Sunday evening was a fitting finale to the Convention. Twenty-five hundred people joined heartily in the service led by Bishop Johnson, and listened intently to Bishop Woodcock's sermon on the text: "For their souls I sanctify myself." It was an eloquent and compelling call for unselfish consecration.

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PRIMARY SYNOD OF THE PROVINCE OF THE PACIFIC.

Certain things stand out in the memory of this meeting.

There was a remarkable spirit of Brotherhood present. Delegates of the three Orders came from all parts of the Province, from Boise and from Arizona, from Utah and Nevada, from Washington and Oregon, and from all parts of California. Each was convinced that his own section was the very best to be found on earth—that is a matter of course. But each also thought of the other man's work—the thinking was in terms of the whole Province, not in behalf of any one section. This was perhaps the most notable and interesting and encouraging note.

The first things were put first, and very little time was lost in useless discussion. The greater part of the time of the Synod was given to vital topics, and as well as the Islands of the Sea. Resolutions of sympathy at their absence were passed, and the hope was most cordially expressed that these more distant parts of the Province might yet in some way be brought into more intimate touch with the homeland parts of the Province, and they were assured that the earnest desire of all present was to do nothing in any sense contrary to their convictions, at least without their having the full right of expression of opinion.

Taking it altogether, it was unquestionably the greatest gathering of the Church on this Pacific Coast, except of course the meeting of the General Convention in 1901.

The Opening Service was held in St. Paul's Church, Oakland, being the celebration of the Holy Communion, the Bishop of California, celebrant; the Gospeler, the Rt. Rev. the President of the Board of Missions, and the Epistoler, the Bishop of Los Angeles. The sermon was preached by the Rev. Alfred Lockwood, General Missionary of the Missionary District of Spokane, from the text, "The spirit of the Living Creature was in the wheels." (Ezekiel 1:20.) The music was by the choir of St. Paul's Church, and was entirely worthy of the occasion, which seems all that can be said of its excellence. There were twelve Bishops in the procession, and rather more than 100 clerical and lay deputies. It was a dignified and worthy service.

Bishops and Delegates attending the Syno

we had experts in each line to do the talking. Besides the Opening Service there were four principal sessions, devoted in their order to Missions, Religious Education, Social Service, and Clergy Pensions. The leaders were Bishop Lloyd for Missions, the Rev. Stanley S. Kilbourne for Religious Education, Bishop Sumner for Social Service, and Bishop Lawrence for the Clergy Pensions Plan. These men are too well known to need further comment. Each is a master in his department. Each carried conviction and stirred enthusiasm. In some respects, perhaps, the task of the Bishop of Massachusetts was the hardest, because the whole Church is as yet only feeling its way as to this stupendous plan of Clergy Pensions. But after his masterful presentation of the subject all minor criticisms were at least silenced in view of the tremendous scope of the plan, the wisdom and faith of its devisers, and the marvelous carefulness with which it has been developed.

When I said that deputies came from all parts of the Province; I meant from all the fields of the mainland. There was much regret over the absence of the Bishops of Alaska, Honolulu, and the Philippine Islands. The Province is well named the Province of the Pacific, for it includes both shores of that great Ocean

The deputies were housed in one hotel, the Claremont, and here all the sessions of the Synod were held, the large ball room making a most satisfactory auditorium. On Thursday evening there was a banquet with 235 men at the table, with speeches by laymen from all sections of the Province, Californians being notable by their silence except in the necessary role of host. The speakers were from Arizona, from Oregon, from Washington, from San Joaquin, from Idaho. The general topic was "Banquets and Banquos": the idea being to have the laymen "lay" some of the ghosts that bother the Church at times—the Ghost of Finance, the Ghost of Church Attendance or its reverse; the Ghost of Interestedness; the Ghost of Church Extension; the Ghost of Missions. There was much of laughter and much of serious thought, much of good speaking, and much helpfulness—and the only clergyman who spoke at all beside the toastmaster, the Bishop of California, was the Rev. Chas. L. Miel, to whose fertile brain the whole plan was due.

There were also three meetings outside the hotel which deserve mention: in St. Mark's Church, Berkeley, on the evening of Friday, August 20, in the interest of Religious Education, when the speakers were the Rev. Stanley S. Kilbourne, Director of Collegiate Education for the General Board of Religious Education, and Dr. Brannan, President of the University of Idaho; the second meeting was in Christ Church, Alameda, also on Friday evening, in the interest of Social Service, when the speakers were the Bishop of Utah and the Bishop of Oregon. Both of these meetings were well attended and helpful. The third meeting was the closing meeting of the Synod held in the Oakland Auditorium, with nearly 2000 persons present, including the choirs of all churches on the east side of the Bay of San Francisco and some from the city of San Francisco—notably that of Grace Cathedral, whose organist was the organist for this meeting. This was a fitting climax, a great meeting. The Bishop of California presided; the service was read by the Archdeacon of Arizona, and seven addresses were made by the Missionary Bishops present, viz.: the Bishop of Idaho, the Bishop of Eastern Oregon, the Bishop of San Joaquin, the Bishop of Nevada, the Bishop of Utah, the Bishop of Spokane, closing with an address by the President of the Board of Missions, the Rt. Rev. Dr. Lloyd.

Resolutions adopted of general interest were:

The name of the Province was adopted as the Province of the Pacific; the President of the Synod is to hold office for six years; the election of a Provincial Secretary was left over until after the General Convention of 1916; providing for Boards of Missions, of Religious Education, and of Social Service; Synod is to meet annually except in General Convention years; next meeting of Synod to be in Boise, Idaho, in 1917; Synod provided for

a committee to survey the whole Province, and to report to next meeting as to needs, and as to plans of work for the future; simplest possible form of By-Laws adopted, and Committee formed to plan for readjustment and development of By-Laws as may be found necessary; memorial adopted as to marriage and divorce, urging the President of the United States to move in the matter of a uniform divorce law; this is to be as follows:

"Whereas, for fifty years the Rocky Mountains and Pacific Division has furnished more divorces in proportion to population than any other section; and whereas, people go to and fro from one State to another to obtain divorce by fraud or marriage by elopement; therefore,

"Resolved, that the Synod of the Province of the Pacific would memorialize and request President Wilson to take immediate action toward a uniform National law for marriage and divorce. The General Convention is also urged to take up the matter."

Cordial and well-deserved resolutions of thanks were extended to all who had helped in the details: the Committee of Arrangements, the Claremont Hotel, the Commercial Club of Oakland, and the Oakland City authorities who granted the use of the Auditorium for the last meeting without charge.

Elections were as follows:

President of the Synod, the Rt. Rev. W. F. Nichols, D. D., Bishop of California.

Secretary of the Synod, the Rev. Alfred Lockwood, General Missionary of the District of Spokane.

Treasurer of the Province, Mr. C. E. D. Hodgson, of Los Angeles.

Committee on Survey of Province: the Bishop of Olympia; Ven. John A. Emery, Archdeacon of California, and Hon. J. Walcott Thompson, of Salt Lake City.

Provincial Court of Review: Rt. Rev. W. F. Nichols, D. D., Bishop of California; Very Rev. Wm. MacCormack, D. D., Los Angeles; Very Rev. H. M. Ramsey, Portland; Very Rev. W. C. Hicks, Spokane; Hon. N. P. Chipman, Sacramento; Hon. C. E. Shepard, Seattle; Hon. James P. Langhorne, San Francisco.

Various Provincial or General good works were accorded a brief hearing, as follows: The Church Divinity School of the Pacific; Deaconess Training School; Race Work among the Chinese, Japanese, Negroes and the American Indians; the the Seamen's Institute; Girls' Friendly Society; Jerusalem and the East Mission, the Pacific Churchman.

Mention should also be made of the large, enthusiastic and helpful Conference of Women held under the auspices of the California Branch of the Woman's Auxiliary in St. Mark's Parish House, Berkeley, on Friday afternoon, August 20, when addresses were made by the Rt. Rev. Dr. Lloyd, the Rt. Rev. Dr. Paddock and the Rev. Sherman Coolidge, an American Indian, President of the American Indian Association.

Certain notable, almost epigrammatic remarks were caught during the sessions, some of which are recorded, as perhaps of general interest: Bishop Lloyd said that not 25 per cent of the whole working force of the Church is now available; if we had all the power of the whole Church, the country would be ours; the thing can be accomplished by a careful accounting for every individual member. He also reminded the Synod that within his lifetime all west of the Rocky Mountains had been discovered and developed. He stated his belief that the bravest man in the American Church is the Missionary in lonely places within these United States; also that the strength of a Diocese is in what it gives to the whole Church; that a Provincial Secretary is necessary as a go-between between the Board of Missions and the various Dioceses making up the Province.

The Rev. John W. Nichols said he hoped the Church would soon develop as good a working Missionary machine at home as it had already built up in China.

The Rev. Sherman Coolidge said "Uncle Sam is all right, but he is not a baptized and communicant member of the Episcopal Church."

Bishop Sumner said the "most damnable influence in American life today is the organized liquor traffic, and he hoped this great Church would soon arise in its might to combat this force."

Bishop Lawrence, talking about the Pension Plan, said that the Commission had had the remarkable experience of receiving answers from 98 per cent of the clergy in response to their last circular letter of inquiry. MARDON D. WILSON.

he Pacific, held in Oakland, August 19-22.

SOUTH DAKOTA.

The Bishop is, as usual, spending the summer in visiting the Indian reservations, and the more remote parts of the white field which cannot well be reached in winter. The constant rains have made traveling difficult all summer, but the Bishop has managed to keep every appointment.

The many friends of St. Elizabeth's (Indian) School will be glad to know that fine water has, at last, been struck at a depth of 2035 feet. The flow amounts to over twenty-five gallons per minute. Thus ends the weary task of hauling water four miles. The well, which cost $5,000.00, and which is largely the gift of Eastern friends, will be marked by the inscription "O ye wells, bless ye the Lord; praise Him and magnify Him forever."

The Annual Indian Convocation will be held on Antelope Creek, Rosebud Reserve, from August 6th to 9th. It is exected that over 2000 Indians will be encamped. The Saturday will be observed as a Memorial Day to the late Rev. Hachaliah Burt, for forty-three years missionary among the Sioux. On the Sunday, John B. Clark, son of the missionary in charge of the Rosebud Reserve, and a graduate of Berkeley Divinity School will be ordained deacon.

On the 4th of July, a class numbering fifty persons was confirmed in Christ Church, Lead. Lead has a population of about 6500, all of whom are, in some way, connected with the famous Homestake gold mine.

The Board of Missions at its May meeting re-affirmed the apportionment of the current year and made appropriations on the prevailing schedule, it being felt that advance was inexpedient at this time, but that retreat was unthinkable. The fact that the next apportionment period will cover thirteen months will make the sums asked from the different Dioceses seemingly larger than heretofore, but as a matter of fact the basis is unchanged.

Sermon at Opening Service Primary Synod of Eighth Province

St. Paul's Church, Oakland, Cal.

THE SPIRIT OF THE LIVING CREATURE WAS IN THE WHEELS.
(Ezek. I:20.)

The Provincial system was created by the General Convention of 1913. Its chief and foremost function, according to the Canons, is to make the Church more efficient in the work of Religious Education, Missions and Social Service. This simplifies the office of the preacher, for it provides him with his topic, namely: *"How is this efficiency to be realized?"*

Before this question is discussed, however, there is that prior question: Are Religious Education, Missions and Social Service *the great essentials in the Christian enterprise?*

Certain it is that they are the three lines of endeavor to which Jesus Christ most assiduously addressed Himself while on earth. The Apostles were His Bible Class. His dealing with them was along true educational lines. He brought out of their personalities those latent qualities and characteristics that made them the *supreme men of their generation.*

A vital part of this unfolding process was the imparting of what they had received. At first they did it falteringly and hesitatingly under His personal direction. Then, just before His Ascension, He said: "You can no longer rely on My visible Presence; as the Father hath sent Me, so send I you. Go forth to the ends of the world and share with others what you have received." *That meant Missions.* But He added: "Be not Casuists; be not narrow-minded Pharisees separating the secular and sacred by an impassable chasm. The truth you have been taught is applicable to politics, industry, commerce and social life. Go forth and build My Kingdom until it shall cover the earth even as the waters cover the faces of the great deep." *That is Social Service.*

In response to this command, the Apostles went forth, and if we are to believe the Book of Acts, and if we accept the clear verdict of history, they turned the world upside down.

Now, conditions change; needs are permanent. The atmosphere of this twentieth century on the Pacific Coast, is not that of the first century bordering on the Mediterranean, but the same remaking and remolding influence so potent then and there, is needed here, and now.

Do you realize that this Eighth Province, or at least that part of it lying within the Continental United States, is little more than sixty years old? Within the life of two generations these great cities have been built; these wonderful water powers have been developed and utilized; these great forests have contributed to our national wealth; these fertile valleys have been irrigated and made to yield abundance of grains and grasses, of vegetables and fruits; these gigantic transcontinental railroads have climbed our mountains and traversed our valleys; these great educational, philanthropic and religious institutions have sprung into being. Today we stand solid and secure in the wealth of our resources; in the variety of our products; in the greatness of our commerce. Quite naturally, with this wonderful, almost Aladdin-like material development, there has been a receptivity to new ideas—political, ethical and economic. While shoulder to shoulder with the East, the civilization of the Great West is still fluid, combining the conservatism of age with the radicalism of youth. Here is the home of the referendum, the initiative, and the direct primary. The territory within this Eighth Province is the melting pot where the nations of the world are being fused into the body politic. We may well believe here is being wrought out the clearest type and expression of democracy. Ours is the last territory in the Western Hemisphere to be occupied. It is here you find the greatest race contact.

Now, if there is to be a higher type and expression of democracy, where is the soil to produce it? *Here on the Pacific Coast is to be the last stand of democracy.* Those waves of migration which millenniums ago rolled to and fro from the Valley of the Euphrates, meet and mingle on our own Pacific Slope. *Behind us is all Europe; before us is all Asia.*

What is to make it a democracy worth having when once it is attained? You will remember that John Fiske, in his volume on "The Critical Period of American History," describes the debate in France; whether success of the American arms in the struggle of the Revolution would prove a blessing or a curse to mankind. Strange to say, most believed it would be a curse. One man more wise than the others asserted that the future alone, not the present, could answer that question. In like manner it is our grandchildren and great-grandchildren who are to say whether we failed God and humanity; or whether we pointed the way whereon the unborn could walk into the City of God. For what is democracy even in the highest and purest and most practical form, but simply this: *that Kingdom about which Jesus told, and for whose success He labored and laid down His life.*

Unless we saturate our cosmopolitan ciitzenship with the *truth that redeems, with the light that illumines, with the life that quickens,* we cannot save democracy to its highest ends and uses.

First of all, we must educate. "Go teach" is in the final command that Jesus gave as He met His Apostles for the last time upon the earth. The eternal principle upon which He based that command, and upon which rests all true religious education, *is the divineness of life, and the meaning of human life to God and man.* In other words, the Master here recognizes and sets forth that pedagogical law it has taken the world so long to understand and to appreciate, viz: *That education is development;* that it is the drawing out of the personality its latent capacities and possibilities; *the evolving what God involved; the expressing what is impressed.* Therefore, it is incumbent upon us who are teachers in God's Church to cultivate and educate that Divine image and superscription stamped indelibly in the human personality, so that it becomes coin current in all the complex relationships of life.

That old fallacious idea of the steamship as symbolizing personality with intellect, feeling, will, like water-tight compartments, separate and distinct, has been cast by modern psychology into the rubbish heap. Personality is now known to be a unit. Whether one reasons or feels or wills, it is the conscious act of the whole self. In consequence *education ought to be a unit.* Why set one part of a child's studies on one side and label them secular, and another on the other side and call them sacred?

Furthermore, *all truth is one.* When we trace the separate streams into which truth has been divided, back to their ultimate source, we find ourselves face to face with God. If, then, your personality is one, and your truth is one, why should not your education be one? For example, why should not your mathematics, physical science, philosophy, psychology, take on a religious coloring as they develop the *mind with which we are told to love God?* Why should not your art and literature be made so to cultivate the feelings and emotions that they lead the personality to an appreciation of God's thoughts and God's love, and so enable one *naturally to love Him with all the heart?* Why should not your history, particularly your biography, your ethics and your social science train the will until the life grows responsive to the righteousness of God, so that He is spontaneously *loved with all the strength?* If education is simply development, and if its one and only issue is the highest and noblest character, pray tell me why cannot we make our childhood and youth see and understand, that there is no reason why the *Gold Cross should not be stamped on his text-book equally with his prayer-book and Bible.* For the goal of all religious education is the bringing out of the immature and undeveloped, the ripeness and richness of the Christ-like life.

Of course, this is the combined task of the home, the school and the Church. The Church's educational system consists of her creeds and her catechism. Splendid compendiums of the Christian facts and the Christian duty, but *written for the adult and not for the child.* Let us in some way relate or connect them with the child's present development and mode of thinking. How unwise to fill him full of undigested truths and ideas which will make him a moral and ethical dyspeptic. Rather you are to call out of that untutored, unrealized, unformed bundle of possibilities, a fully developed spiritual being.

There are two educational factors, however, which our own Church has sadly neglected. I heard one of our Bishops say not long ago that a teacher in a Divinity School, not connected with our Church, asserted that one of our greatest educational assets was our liturgy. Yet, how true it is, that this is so vaguely realized for the most part; that the opening and closing exercises of our Sunday Schools are considered of such little importance that a hymn, the Creed, a Collect or two and another hymn is about the nearest approach the child makes to the Prayer-book. If only we could give him the Morning Prayer somewhat shortened, bringing in from time to time all the Canticles both for morning and evening, and at times even the Te Deum, with a lesson from the Bible telling a story that grips and holds, a few simple Collects, one of which, at least, the child shall read with the minister, and then a brief address, tying the whole service up to the child-life; and all this done in the Church with the Clergy and the Sunday School choir vested, would it not give a dignity and value to the service that would make it possible to stop somewhat the leak that now occurs when the days of adolescence arrive?

The other neglected factor is failure to observe that old law: *No impression without expression.* Why should we not give the children opportunity through the orphan asylum, the philanthropic and eleemosynary institutions of the community, the missionary organizations of the Church, and the services of Sunday, to express in some tangible and concrete way the faith, no matter how small, that

is his. Thus, it will be true, that our religious education will, in the words of Christ, provide the aid necessary to develop the growing life, *first in the blade, then in the ear, and on to the full corn in the ear.*

Secondly, we must propagate. Jesus, as humanity's foremost missionary, could not have made the sharing with others the blessings He brought the world, an addendum or after-thought. The vital, fundamental, everlastingly essential element in Christianity is Missions. Persistently the Master emphasized the fact that there was only one of two things His followers could do with the New Faith, *use it or lose it.* Regard it as a quit-claim deed and your faith is proven false; hold it as a trust, regard yourself as steward and there is no limit to its increase. *The Gospel is Missions; Missions is the Gospel.* The heart and core of the good tidings is, that God so loved the world that He gave to it His Son, and sent Him forth. That gift of Jesus Christ carries within itself every blessing and benediction that the human heart craves, or the soul needs. So great and comprehensive is that gift that it includes not only individuals, but States, Nations and Empires as well. Phillips Brooks once asserted that it was not a question whether the heathen could be saved if we did not give them the Gospel, but whether *we* could be saved if we did not give it to them. True as that statement was in other days, it is infinitely truer in our day and time. For God has visibly taken this matter of Missions into His own hands. Steam and electricity have broken down every wall of separation that divided nation from nation, and we are close neighbors with the Orient—yes, with all people the wide world round. Whatever faults one may discover in our national, ethical and moral standards, they are incomparably superior to the standards of those people devoid of the open Bible, the Church of the Living God, and the contact of faith with the Person of Jesus Christ.

Thus, it would appear, that from the standpoint or motive of *sheer self-interest*, we should support Missions. For nothing, we know, is more certain than this, *if virtue does not flow out from us to them, then vice will stream forth from them to us.* If we desire to protect and advance our commercial activities in the Orient—if we wish to safeguard our democratic institutions—we must share with all the source of our ethics and morals, even Jesus Christ.

If now we rise to that level where we take a *disinterested view of the matter*, do we not realize that Christianity makes all ways for a civilization, progressive and permanent. Ex-President Taft is a wide traveler, a thoughtful observer and in possession of that rarest of qualities, a judicial mind. He has not hesitated to say that "*no man can study the movement of modern civilization and not realize that Christianity, and the spread of Christianity, are the only bases of hope for modern civilization.*" If we prize our democracy, and feel as deeply and keenly as we should that whatever is best in it flows from the democracy taught and lived by Jesus Christ, we must share it with the nations that have it not; that so it may be a lever lifting them to higher levels of national being and becoming. We must believe that because the race stands or falls with the acceptance or rejection of the ideas and ideals of Jesus Christ, that the race can be saved only, as the Christian nations share their salvation with those who have it not.

We cannot overlook the fact that this is a most critical hour for the missionary work of the Church. The great conflict raging in Europe means that time and thought and money which have been hitherto devoted to the propagation of Christianity, for the time being are withdrawn. As a result the burden of responsibility for the advancement of the Christian enterprise rests heavily upon us. A few days ago the newspapers told us that one of the nations involved in this great war, and dominating one of the great pagan empires, had demanded the withdrawal of the missionaries of its opponent on the ground that this particular empire might, in some way or another, be drawn into the conflict and that these missionaries, loyal to their fatherland, might give information or other assistance that would be most detrimental to that nation to which it is subject. This is but an illustration of how far-reaching are the issues involved in this conflict, and of the greatness of the responsibility which rests upon us to see that there is no slackening of interest in, or loyalty to, the far-reaching enterprise of the Christ.

That great call by our Board of Missions for $400,000 as an emergency fund ought to be loyally heeded and responded to in this Province and throughout the Church. This is no hour to slacken our interest in, or enthusiasm for, Missions; but rather it is a time when the officials entrusted with the management of our Missionary machinery should be freed from financial worry and anxiety in order that they may give their whole time and thought to "lengthening the cords and strengthening the stakes." Surely this European conflict must not have as one of its results the lessening of missionary fervor, or the cessation of missionary activity anywhere in the world for a lack of funds. We well know when a country comes to a point where it loses enthusiasm for liberty, when its principles no longer inspire its citizens and they are content to stock their armies with hirelings and do their fighting with mercenaries, that country is decadent; its liberties are gone; it has nothing worth dying for. *But do we, as soldiers and servants of Christ, know that when the Church reaches a state where the missionary spirit is gone, she has reached a state where, by her own confession, she has nothing worth propagating?*

I wish that all could realize that the Church *which sends its light farthest abroad into the night is the Church that shines brightest at home around its own doors.* I wish that we could make our people understand that *if they would fix their eyes on that last man out there on the farthest point on the universe, then all others would be within the range of their vision.* I wish we could make our people understand *that the reflex influence of Missions* is the very salvation of the Church local, and the *Church universal.* I say, I wish we could make our people realize *this;* for then that emergency fund would be realized and the Church be made ready for a forward movement all along the line.

Third, we must permeate. For lack of time this must be dismissed in a word. The matter of permeating the whole social organism with the leaven of the Gospel is most important. Whether or no we are pragmatists in our philosophy, we are in our demands. The great question we are ever asking about everything is, What will it do, what can it accomplish? Perhaps never in history has this question been so insistently and persistently asked about anything as it is being asked today about Christianity. The thought in the background of the questioner's mind is this: *What is Christianity able to do in the way of making a new society?* Certainly Jesus took a very high position along the line of social service. There is no need of pointing out how often the expression "the Kingdom of God" is to be found in His parables and prayers. He never defined this expression, for definition is always limitation. But whether we say with Bishop Gore that "the Kingdom of God is simply human society organized according to the will of God," or with Shailer Matthews that "the Kingdom of God is that ideal (though progressively approximated social order) in which the relation of men to God is that of sons, and therefore, to each other that of brothers," it is clear that the Kingdom is simply the *translation of the truth and life of the Eternal God into all the complex and complicated social organism.* Can there be any question that when the idea involved in this pregnant phrase bulks with its true importance, that it will mean the application of Christian principles to industry, commerce, politics, statesmanship, labor; until the prayer taught the world by Jesus Christ has been answered and God's Kingdom *has come*, and God's will *is done*, on this earth, even as in heaven.

Such, then, is the program of the Province. Here are the three great ideals which are to be translated into the real. Still, is it not true, that no organization is, or can be, sufficient in itself? Every organization must have some vital power, some spiritual force, to make it effective. There must *be the spirit of the living creature who is God, within the wheels.* You might as well try to run your automobile without gasoline, or your engine without steam, as to try to run your organization without power.

By this, of course, we are thinking of the spirit which was manifested and displayed in the work of Jesus Christ. As He went forward in His task of education, of propagation, and of permeation, we see, first of all, the *spirit of sacrifice.* Surely there is no need recalling to this congregation the way in which Jesus *found His life by losing it.* The whole idea of the Incarnation involves the idea of sacrifice; and the Master would have us understand that until we can see that in a true sense of the word we are likewise incarnations of God, and that we are in the world, not to be ministered unto, but to minister, and to give ourselves as a ransom for others, we will not have caught His spirit nor fulfilled the plan which God has for us. When we think of the thousands and the tens of thousands who, at this very hour on the soil of Europe, are throwing their lives away out of love and devotion to their country, it should inspire every Christian man and woman with a purpose and a determination not to throw their lives away, *but to yield them in a supreme devotion in the great battle between sin and righteousness between the kingdoms of this world and the Kingdom of the Living God.* The great spirit of sacrifice which even is exhibited among animals, and seen far more clearly in the life of man and in the heart of God,—surely this spirit is not too much to expect every man to display and exhibit in the development and the advancement of Jesus Christ's campaign.

Secondly, *there is the spirit of love.* Jesus was most insistent upon the tremendous fact that this was not merely a world of law or force, but a world of love; that God so loved the world that the Christ came; that He loved men not because of any circumstances or conditions, but because of their essential, divine birthright. As a result of this, the *love of Jesus was an inclusive love*, bringing within its scope all sorts and conditions of men. If we were truly to analyze our thoughts of men, would we not discover too often the *spirit of contempt* rather than *the spirit of love?* Is this not evi-

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The Primary Synod of the Province of the Pacific

MINUTES

The opening service of the Synod was held at 10:30 a. m. on Thursday, August 19th, in St. Paul's Church, Oakland, California, the Rt. Rev. W. F. Nichols, D. D., of California, being celebrant; the Rt. Rev. A. S. Lloyd, D. D., President of the Board of Missions, being Gospeller, and the Rt. Rev. J. H. Johnson, D. D., of Los Angeles, Epistoler. The Rev. Alfred Lockwood of Spokane was the Preacher.

The meeting for the organization of the Synod was called to order at 3 p. m. in the Claremont Hotel by Bishop Nichols, who welcomed the Synod for the Church in California.

The roll being called, the following answered to their names: (next column)

The Secretary declared a quorum present and called for nominations for temporary Chairman.

It was moved and seconded that the Officers of the Eighth Department act as Temporary Officers until the organization of Synod was perfected. Motion carried.

Bishop Keator presented by-laws for the organization and work of the Synod and on motion duly seconded they were adopted. These by-laws are as follows:

Organization of Primary Synod.

The Primary Synod of the Province numbered as "The Eighth Province" in Canon 50, Section I of the General Canons of the Church being duly convened as provided in Sections VIII and IX of said Canon, and having regard for the importance of measures other than that of Organization committed to Provinces, and realizing that in the limited time at its disposal and lack of opportunity in a Primary Synod either for authoritative preliminary Committee shaping or Conference upon details of efficient organization, undue time might be required for fully threshing out such details, hereby adopts the following By-Laws for its immediate regulation and government. Furthermore some actual experience of the new Provincial System may the better suggest points for remaining machinery with the fewest possible wheels. In so adopting them it is understood that at this Primary Synod a Committee shall be appointed to whom the whole matter of permanent Ordinances for the Synod shall be referred, the said Committee to study the local Provincial requirements for such ordinances as well as organization elsewhere and to report at the next meeting of the Synod. These By-Laws are framed upon the bare requirements of the Canons cited and in their interpretation the analogy of the General Canons will be followed in all cases so far as applicable.

1. This Synod shall be known as the Synod of the Province of the Pacific, and in addition to the Bishops shall consist of four Clerical and four Lay Deputies from each Diocese and Missionary District elected by its Convention or Convocation. The powers shall be those covered in Canons 31, 50, 55 and 57.

2. A majority of all the Bishops of the Province entitled to vote and at least one Deputy of the Clerical Order in each of a majority of the Dioceses and Missionary Districts entitled to representation and likewise at least one Deputy of the Lay Order in each of a majority of the Dioceses and Missionary Districts entitled to representation shall constitute a quorum for the transaction of business, though any number less than a quorum may adjourn.

3. The President of the Synod shall be one of the Bishops of the Province elected by the Synod by the concurrent vote of the three Orders and by a plurality in each Order. He shall hold office for six years. The Bishop, Presbyter and Layman to represent the Province on the General Board of Missions and the Provincial Secretary as provided in Canon 55, Section XII, shall be elected in like manner. The Synod may elect a Clerk of the Synod and a Treasurer by a majority vote of Deputies. The Provincial Board of Missions, the Provincial Board of Religious Education and the Provincial Board of Social Service, the Judges of the Court of Review shall be elected in like manner by a majority vote. The formation of these Boards other than as specified in the provisions of the General Canons relating to them shall be as the Synod determines.

4. The Synod shall meet at a time and place designated by the Synod immediately preceding and Special Meetings may be called and the date and place of a Regular Meeting may be changed on sufficient cause by the Committee of the Synod to arrange for meetings, said Committee to consist of the President, the Bishop of that Diocese or District selected for the Meeting, the Provincial Secretary, the Secretary of the Synod, if there be one, the Treasurer of the Synod and two Lay Deputies to be added to their number by the other members of the Committee.

5. These By-Laws shall go into effect immediately and be subject to revision by a majority in each of the three Orders, provided notice of such proposed revision has been given to or by the Committee on Ordinances at least three months before the meeting of the Synod, at which such amendments are submitted.

Moved and seconded that we proceed to the election of officers. Carried.

The Rt. Rev. W. F. Nichols, D. D., of California, was nominated for President for the full term of six years. Moved and seconded that nominations close. Motion carried. The Bishops instructed the Secretary to cast their ballot for Bishop Nichols as President. The same instructions were given the Secretary by the clerical and lay deputies in turn. Bishop Nichols was then duly declared elected President of the Synod.

Moved and seconded that the President appoint a committee, consisting of one Bishop, one clerical, and one lay deputy, to submit a list of nominations for all officers and committees except the Clerk of Synod that are to be elected by the Synod, and to report at 9:30 on Friday morning. Motion carried.

The President appointed Bishop Moreland of Sacramento, the Ven. T. A. Hilton of Olympia, and Mr. R. M. J. Armstrong of California, as members of this committee.

Nominations being called for Secretary of the Synod, the Rev. Alfred Lockwood was nominated. On motion duly seconded the Secretary was instructed to cast the ballot of the Synod for Mr. Lockwood and he was declared duly elected.

Moved and seconded that the program as prepared by the Committee be officially declared as the program for the Synod. Carried.

Moved and seconded that we take a recess until 9:30 Friday. Carried.

With Bishop Johnson in the Chair, a conference on Missions was held with

Rt. Rev. William Ford Nichols, D. D.
Rt. Rev. Joseph Horsfall Johnson, D. D.
Rt. Rev. Frederic William Keator, D. D.
Rt. Rev. Walter Taylor Sumner, D. D.
Rt. Rev. William Hall Moreland, D. D.
Rt. Rev. Robert Lewis Paddock, D. D.
Rt. Rev. James Bowen Funsten, D. D.
Rt. Rev. George Coolidge Hunting, D. D.
Rt. Rev. Louis Childs Sanford, D. D.
Rt. Rev. Herman Page, D. D.
Rt. Rev. Paul Jones, D. D.

DIOCESE OF CALIFORNIA

Rev. F. W. Clampett, D. D., San Francisco
Ven. J. A. Emery, San Francisco
Rev. E. F. Gee, Oakland
Rev. H. H. Powell, D. D., San Mateo
Mr. A. C. Kains, San Francisco
Mr. R. M. J. Armstrong, San Francisco
Mr. W. A. M. VanBokkelen, San Francisco
Mr. Vincent Neale, San Rafael

DIOCESE OF LOS ANGELES

Rev. L. E. Learned, D. D., Pasadena
Rev. George F. Weld, Santa Barbara
Very Rev. Wm. MacCormack, D. D., L. A.
Rev. P. H. Hickman, Oceanside, Cal.
Mr. W. C. Mushet, Los Angeles.
Dr. S. B. P. Knox, Santa Barbara

DIOCESE OF OLYMPIA

Rev. E. V. Shayler, Seattle
Ven. Thos. A. Hilton, Seattle
Rev. Wood Stewart, Seattle
Rev. Sidney T. James, Seattle
Mr. N. B. Coffman, Chehalis, Wash.
Mr. Geo. H. Plummer, Seattle

DIOCESE OF OREGON

Rev. Robt. S. Gill, Salem
Rev. H. M. Ramsey, Portland
Rev. T. F. Bowen, N. Portland
Rev. R. E. Browning, Marshfield
Mr. A. S. Auterson, Portland
Mr. Frank Spittle, Astoria

DIOCESE OF SACRAMENTO

Rev. P. G. Snow, Woodland, Cal.
Rev. I. E. Baxter, Napa, Cal.
Rev. W. Short, Benicia, Cal.
Rev. Chas. E. Farrar, Sacramento
Judge N. P. Chipman, Sacramento
Mr. R. D. Dunlop, Applegate, Cal.
Mr. R. M. Nixon, Loomis, Cal.
Mr. W. B. Lardner

DISTRICT OF ARIZONA

Rev. Wm. J. Dixon, Tucson
Rev. J. Rockwood Jenkins, Phoenix
Rev. Henry H. Shires, Prescott
Rev. H. S. Brewster
Mr. Franklin D. Lane, Phoenix
Mr. Wm. H. Archdeacon, Jerome

DISTRICT OF EASTERN OREGON

Rev. Chas. H. Powell
Rev. Alvin F. Jones

DISTRICT OF HONOLULU

Mr. W. F. J. Dale

DISTRICT OF IDAHO

Rev. S. W. Creasey, Fort Ball, Idaho
Rev. D. J. W. Somerville, Lewiston
Rev. Jonathan Watson, Moscow
Ven. H. Stoy

DISTRICT OF NEVADA

Ven. A. Lester Hazlett, Ph. D., Reno
Rev. Lloyd B. Thomas, Carson City
Rev. Jos. W. Gunn, M. A., Ely
Rev. Ernest H. Price, Elko

DISTRICT OF THE SAN JOAQUIN

Very Rev. G. R. E. McDonald, Fresno
Rev. W. T. Renison, Stockton, Cal.
Rev. Ray O. Miller, Hanford
Rev. L. A. Wood, Porterville
Mr. T. A. Metcalf, Bakersfield
Mr. W. C. Uridge, Fresno

DISTRICT OF SPOKANE

Rev. Alfred Lockwood, Spokane
Rev. C. L. W. Reese, Ellensburg
Very Rev. W. C. Hicks, Spokane
Prof. F. A. Thomson, Pullman

DISTRICT OF UTAH

Rev. W. W. Fleetwood, Ogden
Mr. E. B. Heisler, Salt Lake

Bishop Lloyd, President of the Board of Missions, and the Rev. John W. Nichols, Missionary in China, as speakers.

Moved and seconded that the thanks of the Synod be extended to Bishop Lloyd for his presence at this Primary Synod, and for his counsel and advice, which means so much to us in our plans for the future; and also to Mr. Nichols for his excellent address. Motion carried.

In the evening a banquet was served to the Synod and invited guests by the Churches of California, at which Bishop Nichols presided, and addresses were made by laymen on various phases of our provincial work.

Friday, August 20.

Synod was called to order at 9:30 by the President. The minutes of Thursday's session were read and approved. An opinion being asked concerning the status of the Rt. Rev. Lemuel H. Wells, D. D., Retired, and the Rt. Rev. Anson R. Graves, Retired, the President ruled that they be considered members of Synod and their names added to the roll. A question arising as to whether Bishop Graves was in the Sixth Province or in the Province of the Pacific, Bishops Sanford and Jones were appointed a committee to interview Bishop Graves and learn his wishes in the matter and to report to the Secretary.

Moved and seconded that the Rt. Rev. A. S. Lloyd, President of the Board of Missions, and the Rev. John W. Nichols, Missionary in China, and the Very Rev. Carroll M. Davis, Dean of the Cathedral in St. Louis, be given seats on the floor of the Synod. Carried.

The Committee on Nominations presented the names of Bishop Keator of Olympia, the Ven. J. A. Emery of California, and Mr. J. Walcott Thompson of Utah, as the representatives of the Province on the Board of Missions. The Secretary was instructed by the Bishops, the clerical and lay deputies, to cast the ballot of their respective orders for these nominees and they were declared duly elected.

The committee presented the name of Mr. C. E. C. Hodgson of Los Angeles for Treasurer. On motion duly seconded Mr. Hodgson was declared elected.

The committee presented the following preamble and resolution: "That Whereas, Canon 50, Sec. VI, of the General Canons says that these Synods may 'act as' or 'provide for': first, Provincial Boards of Missions; second, Provincial Boards of Religious Education; third, Provincial Boards of Social Service, the committee feels that the Synod must determine—first, the nature and number of these Boards and how constituted before nominations can be made. The Synod has not determined whether the whole body shall constitute a Board of Missions as in the Province of New England, or whether the number shall be eight, ten, twelve or otherwise; second, the Provincial Board of Religious Education, Canon 57, Sec. IV, defines how this board is to be constituted. Third, Provincial Board of Social Service. This needs to have its number and form defined by the Synod before nomination. Therefore, be it *Resolved*, that the Committee on Ordinances of this Synod be requested to report proper Canons or By-Laws relating to the constitution of these three boards some time today and that the Committee on Nominations be given until Saturday morning to report." This resolution was adopted.

The President appointed Bishop Keator of Olympia, Dean MacCormack of Los Angeles, and Judge N. P. Chipman of Sacramento, as the Committee on Ordinances.

The Committee on Nominations then presented the following resolution: *Resolved*, that Bishop Hunting of Nevada be requested to continue for the present Acting Secretary of this Province, subject to approval by the Board of Missions.

The hour having arrived for the Order of the Day, it was moved and seconded to postpone the order, pending disposition of this resolution. Carried.

After discussion of the resolution, it was moved and seconded that the resolution be made the special order of business at 2 p. m. and that the Order of the Day be taken up. Carried.

The President called Bishop Paddock to the Chair and the topic, Special Work in the Province, was discussed, the Rev. Dr. H. H. Powell, telling of the work of the Church Divinity School of the Pacific, and Deaconess Hodgkin of the work of the Deaconess' Training School of the Pacific.

This was followed by the Conference on Religious Education, with Bishop Moreland in the Chair. The conference was opened by the Rev. Stanley S. Kilbourne, Director of the Department of Collegiate Education of the General Board of Religious Education, followed by the Rev. George F. Weld of Los Angeles, on The Function of Diocesan Boards of Religious Education; the Rev. E. V. Shayler of Olympia, on The Provincial Board; Bishop Page of Spokane, on The Sunday School, and Rev. E. L. Parsons, D. D., of California, on Education, a Unitary Force, including not only Sunday Schools but secondary schools and colleges.

Noonday prayers for Missions were offered by Bishop Moreland.

At 2 p. m. the Synod reconvened. The President called for the resolution of the Committee on Nominations relating to Provincial Secretary. It was moved and seconded that the resolution be adopted. The Rev. Robert S. Gill of Oregon moved as a substitute for the resolution, the following: "Whereas, the advisability of the election of a Provincial Secretary for the Province of the Pacific appears to be problematical, in view of the coming General Convention, and a division of sentiment within the Province; therefore, be it *Resolved*, that the office of Provincial Secretary be and hereby is declared to be vacant, any prior action of this Synod apparently to the contrary notwithstanding; and further, that the vacancy continue until the meeting of this Synod next after the 1916 meeting of the General Convention, it being the sense of this resolution that the entire question may be opened at that time." The substitute was seconded and adopted.

The Committee on Ordinances then reported on the matter referred to them at the morning session as follows: Provincial Board of Religious Education: *Resolved*, there shall be a Provincial Board of Religious Education composed of, first, one Bishop, one Presbyter, and one layman elected at large by the Synod at each stated meeting; second, one member from each Diocese and Missionary District of the Province, elected annually by the several conventions or convocations thereof; and, third, the representative of the Province on the General Board of Religious Education, *ex-officio*.

Section 2. The Provincial Board shall elect at its first regular meeting after the triennial meeting of the General Convention one member of the General Board of Religious Education, to serve for a term of three years and until his successor is elected by the Provincial Board.

Section 3. The duty of the Provincial Board of Religious Education shall be to serve as an auxiliary to the General Board of Religious Education and to co-operate

MISSIONARY DISTRICT OF NEVADA.

Rt. Rev. Geo. C. Hunting, D. D., Bishop.

Unorganized Mission at Genoa.

Last May, monthly services were begun at Genoa, Douglas county. This is the oldest town in the State, but the Church has never before done any regular work there, and there is but one confirmed person in the community. Religious work has been done there more or less regularly by the Methodists and the Lutherans, but only occasionally has there been a preaching service. The people seem glad to have the opportunity of attending a service of worship and of hearing a sermon, even though it be only once a month. Services are held in a little union chapel which was recently built for the use of a Sunday school. The Rev. Mr. Thomas, of Carson, is making the regular visit. In July, Bishop Hunting visited this unorganized mission and preached the sermon.

Mr. Dickle Resigns at Pioche.

Regular services are being held at Pioche by the Rev. Percival S. Smithe, of Las Vegas. Christ Mission has had a varied existence. More than twenty-five years ago, a church was erected, which was later moved to Delamar when the camp went down. Here it was eventually burned. Now services are held in Pioche in a Union church building, although no other services are held here than our own. For more than a quarter of a century, Mr. Frederick W. Dickle has made the care of the Mission his particular business, and its continued life is due in large measure to him. Gradually, through friends, and many appeals, he has gathered churchly furnishings, and the care and arrangement of them has always been his pride and joy. He has also provided a municipal Christmas tree for years for every child in town. We are not sure but that the municipal Christmas tree of Pioche, Nev., was the first in this country. Mr. Dickle has felt compelled to resign his position as Warden of the Mission. In the future, friends and supporters of this work are asked to send their gifts to Mr. Frank P. Thompson, Treasurer of Christ Mission, Pioche, Nevada, or to the Bishop.

House Needed at Pyramid Lake.

The Rev. Percival S. Smithe, formerly of Elko, Nev., resigned his parish at Pomona, Cal., last spring to return to his first field of work. He has charge of Southern Nevada, caring for Las Vegas, Caliente, Pioche, and Beatty. He desires, however, to go to the Indian work at Pyramid Lake, where he was until the church burned some four years ago. The church has now been rebuilt, but there is no house available where the missionary could live. As soon as the means are provided, Mr. Smithe will return and make this his life work. He is much beloved on the Reservation, and is fitted for the work. It will mean much personal sacrifice, but this is willingly made for the sake of the Indians.

The District much regrets the loss of the Rev. Leland H. Tracy, who has answered the call of the Board to undertake work in the Hawaiian Islands. Mr. Tracy had already begun to make his work count in Tonopah and Goldfield, even though he had been there only a few months.

Bishop Hunting visited the Indian school at Stewart, on August 10, to perform the marriage ceremony for a young Indian couple, both employes of the Government. The young lady is a Church girl.

Duplex envelopes have been introduced at Trinity Parish, Reno, to begin the first of September. Now each of the three parishes of the District is using this method of meeting financial obligations.

The Rev. Ross Turman, of Sausalito,

with the several Boards and Commissions of the respective Dioceses and Missionary Districts for the promotion of the cause of Religious Education therein.

Provincial Board of Missions.

There shall be a Provincial Board of Missions composed of, first, the three members elected by the Synod as its representatives on the General Board of Missions; second, the Provincial Secretary, if there be one; third, one member from each Diocese and Missionary District included within this Province elected annually by the several conventions or convocations thereof.

Section 2. The duty of the Provincial Board of Missions shall be to take such measures to foster Missionary interests within the Province as are not inconsistent with the constitution and canons of the General Conventions, or of any Diocese or Missionary District within the Province.

Provincial Board of Social Service.

There shall be a Provincial Board of Social Service, composed of, first, one Bishop, one Presbyter and one layman, elected at large by the Synod at each stated meeting; second, one member from each Diocese and Missionary District of the Province elected annually by the several convocations or conventions thereof.

Section 2. The Provincial Board of Social Service shall serve as auxiliary to the Joint Commission on Social Service. It shall be the duty of this board to study social and industrial conditions throughout the Province; to co-ordinate the efforts of the various social service commissions of the several Dioceses and Missionary Districts within the Province, and to take such other action as it may deem necessary for these purposes. It was moved and seconded that these ordinances be adopted and incorporated in the by-laws of the Province. Carried.

The Committee on Ordinances presented this further resolution: *Resolved*, that the representatives to the Provincial Board of Religious Education, the Provincial Board of Missions and the Provincial Board of Social Service from each Diocese or Missionary District who shall act until the several conventions and convocations have elected, shall be elected by the majority of votes of the Synod on Nominations of the Committee of Nominations, and the representatives so elected shall hold office until their successors are elected by the several conventions and convocations. The resolution was seconded and carried. The question as to how often meetings of the Synod should be held was referred to the Committee on Ordinances.

The Secretary read the report of unfinished business carried over from the Eighth Department. It was moved and seconded that all such business with the exception of the Treasurer's report be laid on the table. Carried. The Secretary read the Treasurer's report covering the last three years and showing a balance in his hands of $213.00. Moved and seconded that the report be adopted. Carried.

Moved and seconded that elections be made the order of the day at 9:30 Saturday. Carried.

Prof. F. A. Thompson presented the following resolution: *Resolved*, that the Province arrange by the usual assessment of its Dioceses and Districts, for the payment of the traveling expenses incurred by its representatives on the General Board of Missions in attending meetings of the Board. The resolution was seconded and carried.

It was moved and seconded that we proceed to the Order of the Day. Carried.

The first conference was on Special Work in the Province; the Indian work, by Rev. Sherman Coolidge; the Chinese work, by Rev. D. G. Ng and Rev. T. J. Williams; the Japanese work, by Rev. Paul H. Murakami; the Negro work, by Rev D. R. Wallace. This was followed by the conference on Social Service, with an address by Bishop Sumner of Oregon.

Saturday, August 21.

The Synod was called to order by the President at 9:30 on Saturday morning. The minutes of Friday's sessions were read and approved. The Committee on Ordinances reported on the following matters:

First, Whereas, by a provision of the Ordinances of the Province, already adopted, it was provided that at the meeting of the Synod following the meeting of the General Convention the Synod shall elect a member of the General Board of Religious Education, and whereas such ordinance would postpone the election of such representative until after the meeting of the General Convention in 1916, *Resolved*, that this Synod shall now elect a representative on the General Board of Religious Education, who shall hold office until his successor shall be elected. *Resolved* further, that the Committee on Nominations be instructed to make a nomination for such representative. The resolution was seconded and carried.

Second, the Synod may by apportionment to the several Dioceses and Missionary Districts within the Province raise such sum annually as may be necessary to meet the traveling expenses of the representatives to the General Board of Missions and other current expenses of the Synod. The resolution was seconded and carried.

The Rev. W. S. Short presented the following resolution: *Resolved*, that the Secretary be directed to send a message to the Bishops of Alaska, the Philippines, Honolulu, and Arizona, expressing the greetings of this Synod and their love and blessing, and regretting their absence. The resolution was seconded and carried.

The Committee on Nominations presented the following nominations: (next column)

PROVINCIAL BOARD OF RELIGIOUS EDUCATION.

PROVINCIAL BOARD OF MISSIONS.

PROVINCIAL BOARD OF SOCIAL SERVICE.

The nominations were seconded and the report of the committee adopted.

The Committee on Ordinances presented the following resolution: *Resolved*, that the regular stated meetings of the Synod of the Province shall be held annually except in the year of the meeting of the General Convention, at such time and place as may be fixed by the Synod. Special meetings of the Synod may be called by the President on the written request of four members in each of the three orders. Notice of the time and place of all meetings shall be mailed to the ecclesiastical authority of each Diocese and Missionary District at least sixty days before the meeting. The resolution was seconded and carried.

Bishop Funsten extended a cordial invitation for the Synod to meet in 1917 at Boise, Idaho. The invitation was accepted.

The following resolution was presented by Bishop Funsten: *Resolved*, that a committee be appointed to make a survey of the entire field comprised in the Province of the Pacific, its needs and responsibilities and policies, and make a report thereof to the Synod. The President appointed the members at large on the Boards of Social Service and Religious Education, and the representatives of the Province, to the General Board of Missions, as such committee.

Cal., a graduate of the Divinity School of the Pacific, is coming to Nevada in October to take the work at Winnemucca, Battle Mountain, Golconda, and Austin, with headquarters at Winnemucca. Mr. Turman was at one time assistant at Trinity, San Mateo. He was born in Gold Hill, Nevada, and so is really coming home to work for the Church, and is well fitted for the peculiar needs of Nevada.

The Primary Synod of the Province of the Pacific was attended by all the clerical delegates from this District, namely, Ven. A. Lester Hazlett, Revs. Lloyd B. Thomas, Jos. W. Gunn, and E. H. Price. The Bishop and Mrs. Hunting made the trip to Oakland and return in their "Ford," which is proving a great convenience and a real aid in the work. On the return trip, Rev. and Mrs. Thomas accompanied them.

The Clergy of Nevada are to meet for a Conference in Carson City, October 5th to 8th. The evening of October 5 is to be devoted to a consideration of Indian work.

LLOYD B. THOMAS.

Bishop Ferguson writing from Africa concerning the charge that Liberia has been showing German sympathies, and has been guilty of breach of neutrality, condemns the statement as "a base untruth, patched up as an excuse for carrying out wicked plans long since conceived concerning Liberia."

Provincial Board of Religious Education: Rt. Rev. J. H. Johnson, Bishop of Los Angeles; Rev. E. V. Shayler, St. Mark's Church, Seattle; Prof. F. A Thomson, of Spokane (these three members at large); California, Rev. H. H. Powell, D. D.; Los Angeles, Rev. Geo. Weld; Olympia, Rev. Wood Stewart; Oregon, Very Rev. H. M. Ramsey; Sacramento, Rev. C. E. Farrar; Arizona, Rev. Harold S. Brewster; Idaho, Rev. S. W. Creasey; Nevada, Rev. Samuel Unsworth; San Joaquin, Rt. Rev. L. C. Sanford, D. D.; Spokane, Rev. J. G. Robinson; Utah, Very Rev. S. R. Colladay; Eastern Oregon, Rev. O. F. Jones; Alaska, Rev. H. H. Lumpkin; Honolulu, Rt. Rev. H. B. Restarick, D. D.; Philippines, Very Rev. Charles W. Clash; member at large, Rev. E. L. Parsons, D. D., Berkeley, Cal.

Provincial Board of Missions: Three members at large: Rt. Rev. F. W. Keator, D. D., Bishop of Olympia; Ven. John A. Emery, Archdeacon of California; Hon. J. Walcott Thompson, Salt Lake City. California, Rev. W. R. H. Hodgkin; Los Angeles, Rev. L. E. Learned, D. D.; Olympia, Ven. T. A. Hilton; Oregon, Ven. H. D. Chambers; Sacramento, Rev. J. T. Shurtleff; Arizona, Mr. Franklin D. Lane; Idaho, Ven. Howard Stoy; Nevada, Ven. A. L. Hazlett; San Joaquin, Very Rev. G. R. E. MacDonald; Spokane, Very Rev. W. C. Hicks; Utah, Rev. W. W. Fleetwood; Eastern Oregon, Rev. B. A. Warren; Alaska, Rev. Hudson Stuck; Honolulu, Rev. Wm. Ault; Philippines, Rev. John A. Staunton, Jr.

Provincial Board of Social Service: Three members at large: Rt. Rev. W. T. Sumner, D. D., Bishop of Oregon; Rev. T. C. Marshall, Archdeacon of Los Angeles; Mr. J. C. Astredo, San Francisco. California, Rev. Clifton Macon; Los Angeles, Rev. A. G. H. Bode; Olympia, Rev. E. M. Rogers; Oregon, Rev. R. S. Gill; Sacramento, Rt. Rev. W. H Moreland, D. D.; Arizona, Very Rev. W. J. Scarlett; Idaho, Rev. W. E. Roach; Nevada, Rev. L. B. Thomas; San Joaquin, Rev. W. T. Renison; Spokane, Rev. Alfred Lockwood; Utah, Rev. W. W. Reese; Eastern Oregon, Rev. C. H. Powell; Alaska, Rt. Rev. P. T. Rowe, D. D.; Honolulu, Rev. John Usborne; Philippines, Rt. Rev. C. H. Brent, D. D.

It was moved and seconded that the time for holding the 1917 Synod be left to the Committee on Arrangements. Carried.

It was moved and seconded that the temporary Committee on Ordinances be made permanent. Carried.

It was moved and seconded that the *Pacific Churchman* be requested to publish as full an account of the proceedings of the Synod as possible, and also the sermon preached at the opening service in St. Paul's Church, Oakland, by the Rev. Alfred Lockwood, and that the ordinances and important resolutions be printed in pamphlet form for distribution to the various Dioceses and Missionary Districts. Motion carried.

The Committee on Ordinances presented the following resolution:

Resolved, that the apportionment to the several Dioceses and Districts be fixed at the sum of $800.00 and distributed as follows:

Arizona	$ 20.00
California	200.00
Eastern Oregon	20.00
Idaho	25.00
Los Angeles	150.00
Nevada	20.00
Olympia	100.00
Oregon	75.00
Sacramento	75.00
San Joaquin	50.00
Spokane	40.00
Utah	25.00
	$800.00

This resolution was seconded and the Secretary instructed to notify the various Dioceses and Missionary Districts of their apportionment. Carried.

The Rev. E. V. Shayler of Olympia, presented the following resolution: *Whereas*, at the Primary Synod of the Province of the Pacific, the duty of organization was rendered difficult by reason of the fact that present canonical requirements relative to a Provincial Secretary practically prevented the election of such officer; and, *whereas*, the relations of such an officer to the Board of Missions are at present indefinite and insufficiently outlined to be of efficient service to the Province of the Pacific, which desires to combine within the duties of such an official a definite leadership in missions, Christian education, and social service, therefore, be it *Resolved*, that we memorialize the Committee on Reorganization of the Missionary Board which shall report to the General Convention in St. Louis, 1916, to bear in mind the three-fold need of the Provinces in this direction, and make sufficient canonical legislation therefor. The resolution was seconded and carried.

The Rev. P. C. Hickman of Los Angeles, presented the following resolutions: *Whereas*, the Rocky Mountains and Pacific Divisions of the United States have furnished for over fifty years more divorces in proportion to population than any other division of the United States, and, *whereas*, there is much going to and fro from county to county and from one State or Nation to another, for the purpose of obtaining divorce by fraud or marriage by elopement; therefore, be it *Resolved*, that we, the Primary Synod of the Province of the Pacific hereby memorialize and request the President of the United States and the General Convention of the Protestant Episcopal Church in the United States of America to give his and their immediate and favorable attention to the need of an amendment to the Federal Constitution as the basis of a Federal Marriage and Divorce Law. The resolution was seconded and carried.

Bishop Johnson presented the following resolution: *Resolved*, that the Secretary be authorized to communicate with the Bishops ofAlaska, the Philippine Islands and Honolulu, assuring them of the regret of this Provincial Synod that they have been unable to be with us at this its Primary meeting, with the further assurance that it is desirous of their co operation in every practical way, and that it will in the future consider no action affecting their interests as binding upon them, without their sanction and the sanction of their District Convocations. The resolution was seconded and carried.

The Secretary moved that the thanks of Synod be extended to the Clergy and to the Church people of California for their most generous hospitality and entertainment during its sessions. Carried.

It was moved and seconded that the President and Secretary certify the correctness of the minutes.

The order of the day was then taken up and the Rt. Rev. Dr. Wm. Lawrence, Bishop of Massachusetts, presented in a clear and illuminating way the matter of clergy pensions. At the close of his address, it was moved and seconded that a vote of thanks be extended the Bishop for his clear statement of this important matter. Carried.

Mr. Frank Spittle of Oregon, presented the following resolution:

Resolved, that the thanks of the Synod be tendered to the management and officials of the Claremont Hotel and especially to Mr. Hudson, the manager, for the courtesy and thoughtfulness displayed in the arrangements made for the convenience of the Synod, and the comfort of its members and guests during its meeting. Resolution was seconded and carried.

The President read the following telegram from Los Angeles: "The Brotherhood of St. Andrew in Los Angeles sends greetings to Bishops, Priests, and Laymen assembled at Primary Synod of the Eighth Province and urges attendance at the Thirtieth Annual Convention of Churchmen, beginning August 25th. We ask the clergy to be our guests during entire convention. Both clergy and laymen will be our guests at Churchmen's dinner. Signed, Colin M. Gair, President, Los Angeles Assembly."

The President of the Synod instructed the Secretary to answer the above, sending the greetings of the Synod to the Convention of the Brotherhood.

Bishop Nichols in a few earnest words summed up the meaning and significance of the Synod, and after the singing of the doxology and prayers and benediction, it was moved and seconded that the Synod adjourn, *sine die*. Carried.

The program for the Sunday services was carried out, the day concluding with a splendid mass meeting in the Civic Auditorium of Oakland, with Bishop Nichols presiding and the Missionary Bishops present, viz.: Bishops Funsten, Paddock, Sanford, Hunting, Jones and Page, together with Bishop Lloyd, President of the Board of Missions, making the addresses.

Continued from page 15

dent in the terms employed in speaking about different races? The Italian is a Dago, the Mexican is a Greaser, the Chinaman is a Chink, the black man is a Nigger, and the only good Indian is a dead one. The feeling expressed in these terms is at variance with the spirit of Christ who saw men regardless of the color of their skin or the quality of their intellect, as God's children whom He had come to love *into nobility of character and into the splendor of the life Divine.*

Third, service. We read that the Master went about doing good. When King Herod shut up John the Baptist in prison, and he was questioning whether Jesus was the Messiah he had proclaimed Him to be, he sent some of His disciples to ask Jesus Himself whether He was indeed the promised One. *Jesus replied in terms of social service.* He said: "Go tell John that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good tidings preached to them." In other words, the Master wished John to understand that His *Divine credentials were attested by the divinity of His service.* When the Master drew that graphic picture of the final Judgment He told us that those who would receive His words of commendation would be the ones who fed the hungry, gave drink to the thirsty, clothed the naked, visited the sick and went to those who were in prison. In other words, the Master was at one with those who say that *a good religion must be good for something*, and that something was to be evident in the ministry performed and rendered unto others in His name and for His sake.

This, then, is the spirit in which Jesus carried on His work and set the influence of Christianity flowing down the channels of time. Therefore, we must *inspire* in the life of the Church people in this Province *the same spirit of love, sacrifice and service* in order to educate and propagate and permeate our civilization with the ideas and ideals of the Christ.

We meet at a propitious hour. Yonder across the bay is that Exposition bringing the whole wide world within its embrace. This stupendous accomplishment should be an object lesson to us. For, if we follow the lead of the Christ who said the field is the world and commanded us to go to the ends of the earth, we shall set Christianity on a world stage. We shall use every endeavor to realize God's purpose and to plan for it in the Master's spirit of sacrifice, love and service. We shall use every endeavor to *educate* the children and others. We shall put forth every effort to *preach* the Gospel to earth's remotest bounds. We shall never cease to attempt to *permeate* the whole social organism with the leaven of the Gospel so that it shall be redeemed to its highest ends and uses. Then, and only then, will we succeed in bringing God's Kingdom here and enable God's will to be done so that men can dwell in that Holy City, that New Jerusalem, which has come down out of Heaven to be the abiding place of man. Then, and only then, will that democracy of the Kingdom, which is already typified and foreshadowed in the catholicity of the Church, appear.

Bishop Hunting of Nevada, writing on May 3rd, says: "Last week I confirmed nine Indians,—one woman and eight men. One man rode eighty miles on horseback to be confirmed and two came fourteen miles. In the class were a father and two grown sons, a father and grown son, a husband and wife."

The Woman's Auxiliary

President, Mrs. Louis F. Monteagle, 2516 Pacific Ave., San Francisco.

Vice-President, Mrs. J. O. Lincoln, 1051 Taylor Street, San Francisco.

Secretary, Miss M. A. Hawley, 528 27th Street, Oakland; telephone Oakland 7406.

Recording Secretary, Miss K. W. Stoney, 3294 Jackson Street, San Francisco.

Treasurer, Mrs. A. C. Kains, 828 Francisco Street, San Francisco.

Treasurer of United Offering, Miss L. J. Gibbs, 3565 Washington Street, San Francisco.

Treasurer of Bishop's Auxiliary Fund, Mrs. L. M. Robbins, 2203 Sacramento Street, San Francisco.

Secretary of Junior Auxiliary, Miss R. R. Best, 3109 College Avenue, Berkeley.

Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.

Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

The September Diocesan Meeting will be omitted because the women's meeting in connection with the Primary Synod came so late in August.

The United Offering Service will be held October 1st. Further notice will be sent to Parish Secretaries.

The Altar Day Service was held at St. Luke's Church on the Feast of the Transfiguration. The Holy Communion was celebrated by Bishop Nichols, assisted by Archdeacon Emery and the Rector of the Parish. The Bishop preached, dwelling on the thought of the Divine Glory which transfigured the form of Christ—the Divine character shining through the human body. In contrast he bade us think how dim would be the transfiguration if our character could likewise visibly appear, and then dwelt on the comforts of the text, "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord."

A brief meeting was held after the service, at which announcement was made of the coming meeting in connection with the Synod, and pleasant greetings were exchanged with Mrs. Littell, former president of the New Jersey Branch and the mother of two missionaries in China, and with the Rev. Mr. Thompson of Washington, D. C.

A Meeting for Women was held under the auspices of the California Branch of the Auxiliary, and in connection with the Primary Synod, at St. Mark's Parish House, Berkeley, on Friday afternoon, August 20. The hope that it would be representative of the Eighth Province was abundantly fulfilled. The roll call was answered by members of one Diocese or District after another, and when women from beyond the Province were asked to stand and tell what part of the Church they represented, so many arose that the meeting seemed quite general.

Two speakers presented the Indian need and work—the Rev. Sherman Coolidge of Minnesota urged our interest in the Indian problem in California, a problem of which most of us are very ignorant, and the Rev. S. L. Creasy told of his boarding school for Indians at Fort Hall, Idaho.

Bishop Paddock gave a glimpse of his way of approaching the people of his District of Eastern Oregon, giving them what they are ready to accept and leading them by simple Christian brotherhood to desire more and more spiritual things. Bishop Paddock believes that Christian unity is attainable in this way, and that in no other can he make the Church known and respected in a frontier region. He does not ask, nor will he accept, money for his District, but in his isolated position he craves the thought and prayer of Church people—an almost tangible support.

Bishop Lloyd, the President of the General Board of Missions, in his address pleaded that Church people should rid themselves of the thought of themselves, their parish or their diocese, and think in terms of the whole Church. He deplored the waste of strength in the Church because intelligent and devoted women find their expression in other channels of usefulness instead of the missionary enterprise. May it not be because we define the missionary enterprise too narrowly. If money must be begged for the King's business, it is because prayer and corporate communion have been neglected.

The addresses left in the hearts of all who heard them a desire to give themselves more to the Master's work, and a more intelligent understanding of the different ways in which the work is done.

The ladies of the Berkeley Branches served tea, and many took advantage of the social hour to meet those from other parts of the province.

THE GIRLS FRIENDLY SOCIETY.

One of the announcements made at the Synod was that an energetic campaign was to be begun to increase the size and influence of the Girls Friendly Society within this Province. Mrs. Alice DeWitt Weston has been appointed Extension Secretary for the Province of the Pacific and will have headquarters in the G. F. S. House at Grace Cathedral, San Francisco. The business of the Extension Secretary will be to organize branches of the Girls Friendly Society in the various parishes throughout the Province and to stimulate the work of branches already formed.

At the meeting of the Synod devoted to the subject of Social Service, Mrs. Weston outlined some of the work of the Girls Friendly Society. It is one of the largest organizations of women in the world, being international in scope and its objects are:

1. To band together in one Society, women and girls as Associates and Members, for mutual help (religious and secular), for sympathy and prayer.

2. To encourage purity of life, dutifulness to parents, faithfulness to employers, temperance and thrift.

3. To provide the privileges of the Society for its members, wherever they may be, by giving them an introduction from one Branch to another.

In its organization, the Girls Friendly Society follows as much as possible that of the Church, being parochial, diocesan and provincial. It has Lodges where members live together, enjoying the comforts and protection of home in the larger cities.

In several Dioceses there are Homes of Rest, where members and others go for recreation and vacation at an expense within their means. Then there are Clubs and Recreation Rooms where girls meet their friends in Christian surroundings and enjoy a wholesome social life under proper safeguards.

The Girls Friendly Society is thus an arm of the Church already trained to do social service of a very valuable kind, and Mrs. Weston will be very glad to communicate with any Rector who may contemplate work among the girls and women of his parish. The Extension Secretary brings to this work a wide experience and training, having been trained in the New York Deaconesses School and been associated with the great institutional work of St. George's Church, New York. For the past year, Mrs. Weston has been on the staff of the Y. W. C. A., in Oakland.

THE NATION-WIDE PREACHING MISSION.

If any one will divest himself for a brief time of purely temporary considerations, local and parochial issues and the money stress and will seriously weigh the purport and intent of this proposed Mission, it is incredible that he should not be enthusiastic over the enormous possibilities for good of five thousand clergymen in the United States engaged for a period of a week or more at the same time in a united effort to raise the spiritual tone of our one million communicants, and to bring back into effective co-operation one-fifth as many more who are now carelessly pursuing their way without any share in the life and activities of the Church.

The simple sincerity in the manner of introduction of this proposition, its adoption by the House of Deputies, the concurrence therein of the House of Bishops, and the strong committee selected to promote it are in evidence of the need, the opportunity, the means and the widespread conviction of attainable results.

Observe the sane and judicious phrasing of the preamble and resolution upon which the action of the General Convention was taken.

"*Whereas*, our age calls in no uncertain way for a revival of the prophetic Ministry, and a re-emphasis upon the certain and unchanging works of eternal truth that pertain to salvation; and

"*Whereas*, a new accent needs to be placed upon the essential solidarity, as well as the broad catholicity of a Church that witnesses to and seeks to promote Faith and Order; therefore, be it

"*Resolved*, the House of Bishops concurring, that this Church in General Convention assembled, registers its desire and will to undertake a preaching mission of nation-wide proportions, that in its scope shall be inclusive of the Church at large, and whose sole purpose and aim shall be the salvation of men through Him Whose Name is above every name." (Journal, General Convention, 1913, page 287.)

Is there any one unconvinced of the need of such a revival of prophecy, of the restressing of the words of truth?

Can any one doubt the value of the manifestation of our essential solidarity which would thus appear to our beloved country?

Could there be found a more obvious token of the catholicity of the Church than the sight of her entire ministry devoting itself at the same time to one purpose and that the heralding of Him Who comes bringing salvation?

Does not this question challenge the consideration of all Diocesan Conventions, of Conferences and Convocations throughout this broad land?

The planning of months, the study of weeks, the daily intercession of every Churchman are none too much to ask if we are to make of this occasion what it rightly ought to be, the greatest spiritual advance that the Church in America has ever known.

C. K. Nelson,
Bishop of Atlanta.

August 4, 1915.

Chinese Ceremony of the Worship of Heaven at Wusih

The following is from a private letter by the Rev. John W. Nichols:

At midnight on the 23rd—the Winter Solstice—Mr. Mosher and I had the privilege of seeing the ancient ceremony of the Worship of Heaven performed by the local magistrate in the grounds of an old pagoda just outside the south gate here—you may remember the pagoda. The ceremony has come down from pre-Confucian times, having always been performed once a year by the Emperor alone in the Temple of Heaven at the capital. This year Yuan Shih-kai did it as President, but in order to avoid being suspected of trying to set up as Emperor and because China now being a republic everybody can "worship Heaven," it was ordered that all the local magistrates should also perform the rites. We went out at midnight and had two mighty cold hours of waiting till the magistrate appeared. The ceremony consisted chiefly of very curious music which being a constant repetition of the same thing got to be fearfully monotonous before the end came. The whole thing was a most remarkable mixture of the ancient past and the glaring present. I am afraid there was the least possible religion in the matter—of that later. The place was the grounds of our ruined pagoda with its remnant of a temple: in these grounds had been erected a long matshed. In the matshed at one end was a high raised platform on which was first a table bearing a tablet containing the words "High Heaven Great Emperor"—the tablet was made of paper and must have cost in the neighborhood of 30 cents. In front of the tablet were 24 kinds of grain and fruit—ceremonial offerings. Then a whole ox with a pig on one side and a sheep on the other, all dead and partially dressed and set up on frames. Then a second table with several ceremonial utensils on it. Below this platform on the ground level was a space of say 50 by 60 feet filled with a collection of musical instruments which are only less impossible to describe than the music they produced. Next came an open space occupied later by the magistrate and his assistants, and lastly two huge bamboo torches and the open air. The whole shed was hung with candles and the soberer sort of Chinese lanterns; the actual light, however, was given by three large gasoline incandescent lamps imported from Shanghai. We were allowed to roam at will over the whole of this, and during the ceremony stood with others on the side, opening up for the magistrate whenever his movements required him to move our way. The Chinese ability to be utterly informal while at the same time maintaining the essentials of any function that they are putting through is really one of the great elements of their make-up.

The first sign that things were about to commence was the beating of a great drum by a man easily recognized as one of the elder gentry. The drum was a fairly large red thing perched on a pole about eight feet in the air. It was beaten with great absorption; which was easy to understand when one discovered that each cycle of beats had to total 108 and that there was only this one man in Wusih able to perform this feat.

After a good deal of this the music commenced. The instruments were a strange lot, to Western eyes. First there was a frame holding one or two rather large bells. Then another with eight smaller ones: all of heavy brass and highly ornamented—a sight to make an art collector's hands itch. On the other side another frame with eight-stone bells cut flat, about two inches thick and bent at an obtuse angle in the middle. Then there were tables with flutes and ancient mouth organs on them; then some smaller drums. Then two things that looked like ancient coffin lids, but were really harps which no one knew how to string or to play if strung. Lastly, two wooden lions with a very rough ridge down the backbone. This instrument was "played" by dragging a bundle of thin sticks down the backbone! The music is naturally not easy to describe, but it was very low, measured and monotonous and something like this—BOOM! boom! boom! whack! pit! pit! shrrrr! followed by several very long thin notes from the wind instruments with an accompaniment of four human voices and a few strokes on the bells. It was not as ridiculous as it looks on paper; it was decidedly weird and I imagine that its ghostly suggestiveness accounts for its original connection with this act of worship. The sound that came from the wind instruments reminded me of the noon factory whistles of a city as one hears them sometimes from a distance on a still day. After several repetitions of this music—it never varied—the magistrate appeared at the rear, clad in a flowing purple gown edged with wide gold bands and with a gold girdle, with a hat that was a good deal like a huge Oxford cap only it was in color—I forget what. Behind him came thirteen men in Chinese clothes; but hatted, if you please, in Derby hats—mostly all down on the ears and all tipped back. These all having taken their places, at the shrill order of a Master of Ceremonies, knelt down and bowed their foreheads to the ground three times, and again on order rose up. Then followed another long stretch of the same music after which the master of ceremonies called out that the magistrate was to go to the altar and make his first obeisance. This he did under the escort of two men who evidently knew more about the duties of the occasion than the magistrate did. Going up one side of the matshed he mounted the platform, made his obeisance and was led back down the other side to his original stand. Then more music—ten minutes of it. Then another mounting of the platform by the magistrate and a return and more music. This happened seven times I think. Three times the magistrate advanced for ritual obeisances, once to make an offering of blood, once to offer wine, and once to pray; I forgot what the seventh going up was for. The prayer was written out on a tablet; the magistrate stood while an attendant read the prayer for him. After all this the magistrate with his thirteen attendants in the Derby hats all made final obeisances together and left.

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A REMINISCENCE OF BISHOP SEABURY.

Among the many interesting souvenirs of the early history of the Church are some gold beads, belonging to Miss Amelia Catlin of Trinity Parish, San Francisco, worn by her Grandmother Landon at the first Confirmation service ever held in America. The first settlers of Litchfield were mostly Congregationalists and during their early struggles Mr. Landon had worked earnestly with them. At last to him and a few of his friends the time seemed ripe for a return to their own Church home. After many delays and disappointments, Mr. Seabury went to England, hoping for consecration as a bishop, but on his arrival the fact that he must not only promise loyalty to the king, but obedience to the Archbishop of Canterbury, was another disappointment, but he proceeded to Scotland, where his desires were granted.

On his return he went to Litchfield to visit his old friend and there held the first Confirmation service in this country. This is history and can be verified but it is a tradition in the family that a daughter of Mr. Landon was the first one at the altar on whom his hands were laid and the gold beads were given her on this occasion.

The "Father's Story of the Earthquake and Fire," originally written for his children by Bishop Nichols and afterwards published in the interest of the Chinese work, being out of print and a request having come for some copies, if there are any who have copies for which they have no further use, we should be glad to have such copies sent to the Editor of the Pacific Churchman at 1217 Sacramento Street, San Francisco.

The year 1914, though its closing months were shadowed by the war-cloud, was a year of large Christian generosity. The Society for the Propagation of the Gospel reports an enlarged income; so does the Church Missionary Society. Out of thirteen missionary societies in Germany, ten show an increase since the war began. In our own country the Presbyterian Board of Foreign Missions has had unprecedented receipts, and the Methodist Church of Canada is making a better record than last year. All these are signs of the prevailing Christian conscience which encourages the belief that the Church will not fail in her duty toward her world enterprise.

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Literature of the Day

The Story of Young George Washington. Wayne Whipple. Altemus Co., Philadelphia. 75 cents.

A book for boys—the story of a great man's youth, the sort of thing that interests most boys if well told and this appears to be. It is well printed and there are colored pictures.

Notes on the Absolution of the Sick and Dying. Rev. E. C. Linton. Longmans, Green & Co. 90 cents.

A book for the clergy, but one cannot help seeing that it will not be likely to find acceptance with many more than the members of one school among the clergy. The author acknowledges his obligations to the evangelicals and says he has hopes "to repay some part of the debt by making it easier for a parish priest of that school to conform to the mind of the Church expressed in the office of the visitation of the sick." A trifle too sanguine, we fancy. Still it is curious how extremes meet. Both the evangelical and his brother of the higher degree are at one in their conviction of the absolute need of dealing very directly indeed with sick souls. The methods differ, but there is the same sense that what the old evangelicals phrased as "faithfulness" is an absolute essential. And even the most faithful probing may be done with the love that cares and would heal if in any way possible. The evangelical abhors what is known technically as "confession," but he insists upon the thing, and often enough with singular lack of discernment. But he faced the situation, and too many in these days shirk it, many because they don't know, have never been either taught or advised how to fulfill this part of their ministry, and have no inborn aptitude for it. And some will go all round without the least effort to get at the heart or center of the subject. Monsignor Benson, in his "Confessions of a Convert," avows that the Roman Catholic faithful practice of direct straightforward dealing with souls was one of the most potent factors in taking him over. It is true that in this regard as in others, like most converts he was unjust to the Church he was leaving. Yet there is truth in it nevertheless. Mr. Linton's book is very profitable reading and even those who markedly differ from him will find helpful counsel. It will not be of much use to the self-sufficient, equal for every emergency, but the only hope for them is the humility that experience mostly brings, with a desire to be apt and meet when the occasion arises.

The New Testament Doctrine of the Holy Communion. Rev. G. E. Ford, B. A. Longmans, Green & Co. 60 cents.

Will that golden age ever dawn when the New Testament will really be allowed to speak for itself, without the intervention of piled up commentaries, logical expositions, and all the other "helps" that veil even the plainest words of our Lord, "darkening counsel by words without knowledge"? This book is another addition to the array of infallibilist expositions of the doctrine of the Holy Communion. It contains no internal evidence to justify its claims to finality. The author says "The object of this book is to show the logical sequence of thought concerning the Lord's Supper and the unfolding of the full and complete doctrine of this Sacrament within the New Testament itself". He also says that he has "tried to show fresh light upon some sayings of our Lord, upon some features of the Sacrament which in spite of the numerous books that have been written on the subject still remain perplexing to many persons". It seems clear from these sentences that he considers he has made all things plain from his own point of view. The fact that this is the second edition seems to prove that there are many who accept his conclusions. In short, the book is another example of human ineptitude assuming to define precisely what is indefinable to the human intellect. But the author might have conceded that other writers on this subject, although differing from him, may possibly have a show of reason for their conclusions.

The Evolution of a Teacher. Ella G. Ives. Pilgrim Press, Boston. $1.00 net.

An autobiography to be worth anything at all, to be even readable, needs the utter submersion of the personal consciousness, the absolute unthought of any audience whatever. In this last regard, Pepys stands almost alone, for he certainly never dreamt that his dear and priceless Diary would ever arrive at the dignity of print. Cellini had no conscience to speak of and so was beyond caring what anyone thought of him and therefore achieved the same end Pepys reached by a different way. It may sound absurd to make these comparisons when the autobiography of a teacher unknown to fame is in question. But it ought to be recognized that autobiography, even in its most rudimentary forms, is an exceedingly difficult task instead of the very easy one those writers imagine who think their lives more interesting to humanity than is the case. Teachers may find this volume interesting but we have to plead guilty to some insensibility in that regard. But just at this last moment we discovered on the back of the slip cover some facts about the author her book does not reveal. The last and most striking one is that signed by Dr. Louise Purington, and we quote it in justice to the author—"A winged soul indeed, most vividly characterized by its alertness, its buoyant uplift." And something else is added which strikes one as distinctly irreverent.

The Testing of a Nation's Ideals. By C. F. Kent and J. W. Jenks. Cloth, 75 cents net. Scribners Sons, New York.

Historical Geography of Bible Lands. By R. M. Hodge, M. A. Cloth, $1.00 net. Scribners Sons, New York.

How to Study the Old Testament. By F. K. Sanders, Ph. D., and H. A. Sherman. Cloth, 50 cents net; Paper, 25 cents net. Scribners Sons, New York.

The first of these claims to be a new treatment of the intensely interesting period from the setting up of the Hebrew Commonwealth to the first inroads of the Assyrians about the middle of the eighth century B. C. Some time ago the "Making of a Nation" was noticed in these columns, and this book carries on the story. The authors in their preface put Israel's "Ideals of Government" as being from the beginning the "rule of the people, by the people, for the people." It seems to us a stretch of the imagination beyond human powers thus to apply modern ideas or ideals, to an extremely primitive people and credit them with thus formulating the concepts of far later times. If they had any ideal at all it was that of an absolute theocracy. If the government did resolve itself into democratic forms, the shaping impulse was from above, not from below. The book is interesting and needless to say well written.

The third book is an elaborate plan for gaining "a clear knowledge of the Old Testament in one year's time." These outlines divide the year's work into one hundred and four definite assignments so that the entire Old Testament may be covered in one year of private reading and study, in one year's college work (three hours a week), or in general Bible classes in one year of fifty-two weeks (two assignments a week). The aim is to "enable each student to gain a clear, comprehensive and proportionate knowledge of the chief characters, events, movements and ideas represented by Old Testament History, and to secure a birds-eye view of Old Testament Literature and thinking." The older scriptures are shamefully neglected by the larger number of people in these days. It is not recognized that the New Testament is a legitimate orderly development of the Old, and our Lord's declaration is ignored that He had come to fulfill the old religion, not to destroy it. Judging from the lists of books suggested for further reading and the evidence of the notes of lessons, it seems to be meant for rather advanced students. But it may certainly be utilized by anyone who wants to get beneath the surface of the Old Testament and to gain some idea of it as a whole.

In "Historical Geography of Bible Lands" the author has planned an imaginary tour of Bible lands as a course of study. The subject matter of the course is weighty enough for adult students, while the method is sufficiently simple and vivid for pupils of fourteen years of age. The accompanying pupil's book is an Historical Atlas of Bible Lands. The price of the pupil's book is twenty cents net including the five maps. This seems admirably adapted for its purpose, but—one asks in bewilderment and with confusion of face—where are the teachers to come from, clever and learned enough to make adequate use of the endless schemes of instruction for Sunday Schools, that follow each other with such rapidity? Even if the "ideal" teacher is available, how can such elaborated instruction be imparted in the normal half or three-quarters of an hour which is the average time of the Sunday School? So far as the Church is concerned, she has laid down with exceeding plainness and precision what her children are to be taught. There does not seem to be any room within her borders for Cousin Cramchilds armed with scientific manuals, nor has she yet made time elastic enough to allow a chance of administering the barest tithe of the lavishly furnished provender.

A Captain of the Vanished Fleet. B. Sharp. The Pilgrim Press, Boston. Fifty cents net.

Much of the romance of life in old New England clusters about the days of her great whaling fleets. This little book was written by a well-known American scientist who loved Nantucket and cherished the memories of the old regime, when "square riggers" ploughed the vast deep seeking their prey by the old strenuous methods. It is a veteran captain of one of these ships, an intimate friend of the author, with whom this narrative mainly deals, telling the story of his adventurous life and describing the changes which gradually drove the old-time fleet out of existence.

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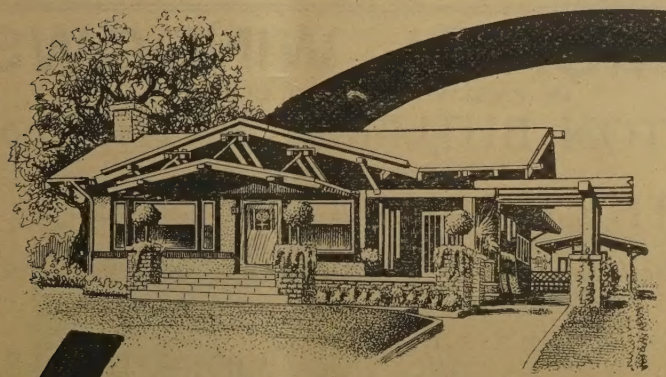

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